

The Baptist Record

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'Can't sacrifice what's not valuable,' say missionaries



By Marty Croll

TANSEN, Nepal — Boiling milk for 10 minutes before her family can drink it. Washing clothes by hand. Cooking every dish from scratch. These tasks are merely inconveniences to Southern Baptist missionary Pat Thorpe in the nation of Nepal, nestled between India and China.

Pat and her physician husband, Wayne, who met while working with refugees in Thailand seven years ago, refuse to own a car in the Nepalese city of Tansen where they live. A show of such wealth, they say, would come between them and Nepalese friends.

Wayne travels anywhere from two hours to three days on a motorcycle and by foot to reach health outposts where he teaches.

A "holiday" in the capital city of Kathmandu requires a daylong ride on a bus packed with people and all kinds of living and non-living freight — nearly an impossibility with their 2-year-old son, John. Or they can take a less-crowded, all-night ride winding high above deep gorges in the black Nepalese night.

Pat has kept John inside to shield him from rampant viruses and has, at times, felt isolated and confined. Sometimes it would be nice to have a

car, she admits. And what a pleasant break it would be to eat fast food or ice cream and not have to cook from scratch.

But suffering? Sacrifice? Hardly, the Thorpes say. Sure, they are giving up some of what they had. But it wasn't valuable in the Lord's sight in the first place, they stress. "Rewarding" is the word they use more often to describe their work.

"Wayne never thinks he's sacrificing," Pat says. "He's just that way."

The Thorpes reserve the words "sacrifice" and "suffering" for the Nepalese Christians they know. Only 1 percent of the country's population of 18.7 million people profess to be Christians. The king and queen of Nepal draw their ruling authority from Hinduism, and overt Christian witness is illegal. Nepalese authorities are jailing increasing numbers of Christian leaders.

Wayne tells of a housewife and two farmers who were candidates for baptism in the mid-1970s. They were all told they might go to jail for a year. The farmers were told they might lose their land. The housewife was told that her children might abandon her. Each proceeded to be baptized anyway. Before long, one farmer had been jailed, the other had lost his land and the woman had lost her family. "These people indeed counted all as loss to know their Master," Wayne says.

Still, as the body of Christ is being scattered, it is being multiplied.

The Thorpes came to Tansen in 1984. They spent more of their energy at first learning the language and culture.

A city of 15,000 people, Tansen perches on a mountaintop that meets the deep blue Nepalese sky high above a valley that stretches southward toward the plains of India. Green terraces tumble down the hillsides to meet rice fields in the valley. In town, life revolves around religion. At famous Hindu temples, people come to worship and offer sacrifices early in the morning.

As Southern Baptist missionaries, the Thorpes work through the United Mission to Nepal. The united mission is an independent organization recognized by the Nepalese govern-

ment as part of its development plan. Including the Thorpes, more than 400 expatriate workers from some 20 nations make up the mission. It operates humanitarian projects in several areas throughout Nepal.

The UMN missionaries worship with Nepalese Christians as equal partners in the national church. Nepalese look upon missionaries as consultants, not clergy. "On matters of theology, we speak as lay people, just as they would if they came to us," Wayne says.



Sent . . . to Serve
Week of Prayer for Foreign Missions
Dec. 3-10, 1989
Lottie Moon Christmas Offering
National Goal: \$81 million

"And in terms of commitment, I think they would know more than we do."

The Thorpes use the Bible to teach English in their home. Lively exchanges sometimes occur in using the Bible as an English text, Wayne says. In one class, participants included a businessman, and a man involved in the communist movement. Once, as they read about how early Christians shared worldly goods in common, the businessman spoke up in opposition and a debate began.

Another time, a biblical character's admonition to others about not cheating aroused the interest of the communist, whose movement strikes at what it considers corruption among soldiers and businessmen.

The Thorpes and other UMN missionaries participate in Bible studies in their homes and in the homes of Nepalese who attend the two churches in Tansen. "We try to resist leading," Wayne says. But, "the missionaries are able to read, when sometimes many Nepalese don't. Also, the mis-



Missionary Pat Thorpe takes arm measurements of children in the Rupsy Village area of Tansen, Nepal. This little girl measures in the green portion of the scale, so her health is not in danger. Pat has a background in social work and nutrition and has taught Nepalis about nutrition. (FMB) Photo

Men Bahadur

Men Bahadur (not his real name) was jailed in Nepal for his Christian beliefs, but used the time there to learn to read and write and minister to other prisoners.

After his release, he moved with his family to a remote area of Nepal. He and his wife were quite for two years — out of fear and because they felt a call from the Lord to stay silent.

Then they began to witness.

Many began to turn to God, and the Hindu community was threatened. Both the man and his wife were beaten twice, the second time almost to the point of death. Their belongings were burned outside their home. Still, they did not stop spreading their faith.

The church members were scattered when the government needed the land on which the church building stood, and the people of community were relocated farther south and to an even poorer land area.

Now, more than 1,000 Christians and many small house churches are the result of the couple's witness. Men Bahadur travels about, leading these groups as a pastor. He is radiant, though multiple court cases are pending against him. Though very poor economically, the family claims to have wealth untold.

missionaries are seen as more spiritually attuned because we have left our homes and come to Nepal to help them."

The 100-bed UMN hospital sits on a plot of land given to the organization in the early 1950s. Activity around the hospital starts early in the morning. Patients sleep in line to get service at the clinic the next day. Many are carried by relatives for miles to get there. Others ride or walk.

Wayne spends about one full day every week on the UMN hospital as one of 10 doctors. He uses four working days a week offering his expertise to 10 public health clinics scattered throughout the surrounding Palpa District — or traveling between them. At the clinics he teaches medicine to government workers and serves as a consultant on specific problems and projects.

"The main function I have is in the area of medical education," he said.

"I go out to the people and sit with them and talk about problems they are having."

During their first term, Pat worked more often outside the home than she has recently, assisting in community health and nutrition.

Recently she has sensed the need of Nepalese women to produce more income. Woman after woman has knocked on her door asking for work and telling sad stories. Husbands who left them, husbands unemployed or irresponsible, or even struck by disease or crippled — each situation debilitating to an already tenuous financial existence. Modernization in Tansen has taken its toll, too, leaving less room for the small business that once drove the city's economy.

"As the needs kept coming, I began to say to myself that I didn't need to go outside the house and recruit people — I had them coming to my door."

Pat now is working with many of these women, sewing handicrafts that can be sold to foreigners from Kathmandu. Through the small cottage industry she has developed, women have sold neckties and change purses. Women she works with show a strong spirit to survive. "We're always looking for ideas of things they can make," Pat said.

The Thorpes' neighbor, a Presbyterian missionary, is trying to develop a similar cottage industry with other women, helping them bake breads to sell in the marketplace.

Pat, a trained social worker and nutritionist, has begun to realize she can play a role in helping people who fall through the cracks in the system. "I'm doing what I like to do," she says. "It's rewarding. I know it's on a very small level, but I'm meeting people's needs."

"In terms of the Lord, what is a sacrifice is very different from what is a sacrifice in the cultural mind of most U.S. people," Wayne says.

Croll writes for FMB.



About one full day every week, missionary physician Wayne Thorpe works in the United Mission to Nepal Hospital in Tansen. The 100-bed complex employs 200 staff members, including 10 doctors. When Wayne is not in the hospital he works in the surrounding countryside advising workers in 10 public health clinics scattered throughout the Palpa District. (FMB) Photo

Editorials . . . by Don McGregor

Unforgettable partners

The safe return of forty-one teams of Mississippi Baptists, 107 people, is something for which we are extremely grateful, but there are many other positive considerations as well.

Without question, the Mississippi-Japan partnership evangelism crusade had a powerful impact on those whose lives it touched. First, of course, are those for whom it was intended — those lost people of Japan who could be contacted with the gospel during the two one-week periods. It seems that the figures are going to show that about 200 made professions of faith. In a convention numbering about 28,000 Baptists, that is a significant number for such a short period. And they are 200 people who might not have been contacted had not the foreigners come along and excited their curiosity. Those 200 souls now safely in the Kingdom are enough to make the entire effort worthwhile.

There were many other decisions. Some found the courage to plan to take the additional step of baptism, which is a major decision in Japan. There were rededications and some who surrendered for special service.

Evangelism is difficult in Japan. The Japanese feel that there are no needs in their lives. The dominant religions are Shintoism and Buddhism. The missionaries say, however, that the real religion is secularism. The Japanese feel the wealth of their nation and their high standard of living take care of all of their needs.

Hopefully, the visit was an encouragement to the missionaries. I spent one night in the home of Gene Hines, who wrote the mission study book, *Japan: the Challenge and the Promise*. We talked until about 12:30 at night and got up the next morning and began to talk some more. It was a blessing to me. I hope it was to him. In many cases the missionaries had to interrupt their schedules to take care of us. They did it graciously and very well. Perhaps we left them with some encouragement and a feeling of companionship in the work that will be a help to them. Surely we will now know how to pray for them and with them and will do so with intensity.

Without question the visit had a powerful impact on those Mississippians who made the trip. Their lives can never be the same. They were in contact with unique people. There are no other people like the Japanese.

The Japanese have a keen sense of group identity. There is intense family loyalty, which has a dampening effect on evangelism. Those who would want to make professions of faith many times have to struggle with the impact it would make on their families.

To the Japanese, their children are their most prized assets. They will leave no stone unturned to help their children.

The missionaries left their mark on the Mississippians. Friendships were formed that will not be forgotten, though the friends may never see each other again in this life. I will always remember the gracious hospitality of Max and Flo Love while

I was a guest in an efficiency apartment at the mission complex. Max is the administrator of the Japan Mission, the organization of the Southern Baptist missionaries in the country.

It turned out to be a traumatic time for the Loves as they learned that a grand baby they had been expecting would not be born alive. Their daughter was thousands of miles away in Georgia, and they had to console each other by telephone. These are times that test the mettle of missionaries and their families.

I didn't meet Takahiro Oue. This missionary from Bowling Green, Ky., had left Japan to visit his ailing mother. He was on his way back to Japan when she died. When he arrived back in Tokyo, he had to begin the long trek back to Kentucky.

I did meet Bill Walker, the son of missionaries to Japan and now a missionary himself. He set aside whatever work he had scheduled during the time we were there to help us get from place to place. Without him, there would have been no evangelism campaign. Though not a missionary, Hiroshi Kajiki, a Japan resident, works for the Japan Mission. He was invaluable. Kajiki and Walker are close friends and speak both languages equally well. I found them conversing in Japanese and asked them what language they usually employ with each other.

"That's funny," Kajiki said. "It's whichever one we happen to start out in."

My pastor, Lannie Wilbourn of Pinelake near Brandon, went with the second wave. As he made his report to the church, one member asked me where I went. "I spent eight days stuck in traffic," I replied. But it wasn't that bad. In fact, it was a wonderful experience. I didn't get out of Tokyo, so I didn't see things that others saw. I went to seven churches rather than one, so I didn't have the opportunity to develop the relationships that others did. But I enjoyed the people, even in over-crowded Tokyo. The Japanese are a nation of lovely people.

The pastors were especially hospitable. I remember particularly Seiichi Matsumura at Oizumi Church and Nobuyoshi Togami at Tokiwadai Church. They were the two I was with the most, though it was somewhat brief in both cases. Though totally different, they are both impressive.

And I remember the Mississippians. It was a long, hard trip; but there was no complaining. They were to do a job, and they accomplished it beautifully.

One lady stands out who is both a Mississippian and a Japanese. She is Rennie Ohtani, a native of Laurel who went to Southwestern Seminary on scholarship funded by the Mississippi WMU when Edwina Robinson was executive director. Rennie became a music missionary to Japan and married her pastor there. She had a great deal to do with the compilation of the new hymn book that the Japan Baptist Convention has just published.

I felt that all of the participants

needed to be listed; but in so doing, I realized the danger of a name being left off. The name of Tom Bonds, pastor of Smithville Church in Smithville was not on the list that I was using, but he was a participant. Our story said that Ollie Blevins of New Mexico was a one-person team at Ichikawa Church in Chiba prefecture. That was a two-person team, and Tom Bonds was the older person.

I hope no one else was missed.

The Baptists of Mississippi were taken into the hearts of Japanese Baptists, and those Baptists left indelible impressions on the hearts of their visitors. The Japanese people have a high degree of discipline and pay attention to the smallest detail. That is why their products are outstanding. But they are gentle, kind, courteous, and extremely hospitable.

They cannot be forgotten.

What is more important are the results that came about because of the partnership evangelism efforts. All of the results may not have been apparent immediately. Japan Baptists may be reaping the harvest of this crusade until the end of the age. And that harvest will go on throughout eternity.

Guest opinion . . .

The lottery

By Cecil Roberson

It appears that yet another effort will be made in the next session of our legislature to advance the cause of the immoral institution called the lottery. Perhaps some information obtained from The California State Lottery would be appreciated by a part of our more responsible people.

Of the total income from sales of tickets, the law provides these percentages to govern its distribution: To winners — 50 percent, to Education — 34 percent, and to administration — 16 percent. We shall see that these percentages are not, in fact, adhered to.

Let us consider a hypothetical situation in which a player wins \$1 million. Following is a statement by The California State Lottery — the department which administers the lottery:

"Annuitized payments are only used for Lotto Jackpot and Big Spin Grand Prizes and allow the Lottery to double the actual cash prize pool. It works in the following way. Nineteen Treasury zero coupon bonds are purchased for each winner with annual maturity dates dedicated for the prize payout. On a \$1 million prize for example, \$450,000 in cash, depending on the bond market, can buy about \$950,000 worth of bonds payable over 19 years (the first payment of \$50,000 is made in cash). The interest accrued plus the principal over the 19-year term, makes the annual payments to the winners and equals the sum of the

prize won. At the completion of the 20 payment cycle, no funds remain in the account. Through the bond investment system, more prizes can be made available to the winners in each game. Federal law requires the withholding of 20 per cent in federal taxes." (Which means, theoretically, that the winner is due \$1 million less federal taxes).

This accounts for \$500,000 of the prize. What of the remaining \$500,000? It is withheld from its owner, according to what he had been made to understand. Invested for 19 years, the sum acquired in the process of compounding annual interest and adding it back to the principal is unbelievable. This unethical treatment of the trusting player is fraudulent — the state practicing fraud against one of its citizens.

To establish a lottery in Mississippi would pollute the philosophy of the people by the element of chance. This would permeate all aspects of life. Have you known anyone who would make a vital decision on an act of unpredictable chance? "Let's flip a coin" — to decide whether we will buy a car, a house, a business, or to choose Pansy or Bonnie Jean for a wife. "Let the cards decide" — whether we will go to Europe or South America this summer. The vagary of chance thus relieves us from responsibility for decision. Gone is advice from parents,

creative new approaches. Seventeen countries where Southern Baptist missionaries work are now sending their own foreign missionaries.

friends, or religious advisors. Gone is prayer — which assures us that our lives are divinely directed. Gone is the confidence which one reposes in another and the peace that it supports in personal association.

Someone may still be unconvinced of the poison of gambling. Let him read the recent story of Time magazine, revealing the regrettable reduction of Atlantic City. From a place of acceptable living standards the city has been degraded to a pigsty. The testimony of its citizens reflects bitterness and frustration. The gambling czars, with unlimited ill-gotten funds, rule and ruin.

To our lawmakers: The next session will separate the statesmen from the opportunists. For the use of a gambling device to support education is not statesmanship. At its worst it suggests that individuals among our legislators are being less than honest with their people.

To the voters: If this matter does become an item on the list at the polls, it is your opportunity to bury this disgracing dissipation of character. If you neglect going to vote, you are casting your vote, negatively, for it. God will hold you responsible for your actions!

May God help us all!!

Cecil Roberson is a retired overseas missionary of the Southern Baptist Convention.

GOD'S WORD AND GAMBLING



There are more than 100 countries where Southern Baptists do not have missionaries. More than 90 nations are closed or restrict the work of Christian missionaries, requiring

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Vernon May (l) of Madison and Cooper Walton (r) of Jackson are volunteers assisting the Brotherhood Department in processing the 222 suits being shipped to Idaho, Utah, and Wyoming.

With suits for pastors

Mississippi Baptist men say "Merry Christmas"

"For more than 25 years, Baptists in Mississippi have sent new suits to pastors in new work areas of the Northwest. This has been a way of letting the pastors in these areas of Southern Baptist life know that we care about them and support them in their labors for our Lord," said Paul Harrell, director, state Brotherhood Department.

Ed Neighbors, pastor of First Southern Baptist Church, Moorcroft, Wyoming, stated his appreciation like this: "Thank you so much for your thoughtful gift. It was the boost I needed at this time in my life." This has been a typical expression of most of the pastors.

This year 222 suits were sent; 138 were shipped to the Wyoming Convention Office on Monday, Nov. 13, where they were to be hand-delivered to

pastors at their state convention meeting, Nov. 15-16. Cooper Walton, a layman from Broadmoor Church, Jackson, who has assisted in the coordination of the suit project for more than 25 years, was on hand to present the suits to the Wyoming pastors; 84 suits were mailed individually to pastors in Utah and Idaho.

This project has been made possible across the years by the generosity of Mississippi Baptists, said Harrell. "Individuals and churches send money annually for this worthy ministry. The proposed cost is \$130.00 per suit. Checks may be made payable to the Mississippi Baptist Convention Board, designated Suit Project." This project is sponsored by the Brotherhood Department.

Committee moves funds, aids mission churches

By Tim Nicholas

The Nov. 3 meeting of the Mississippi Baptist Executive Committee approved several funding matters and approved establishment of a new fund account to be called Convention Board Restricted Fund with an initial balance of \$500,000.

The new account is being established with the intent of accumulating from excess funds in the Fund Balance account a minimum of \$1 million in reserve funds. Minutes of the committee note that "It is intended to be disbursed only in the case of extreme emergency and only at the direction of the Executive Committee."

The Fund Balance account (being renamed Board Operating Fund) will increase with interest earnings and unspent budget accounts and be used to cover shortfalls and special events or equipment needs. At the meeting, \$200,000 was approved to be transferred from the Board Operating Fund to the Board Restricted Fund.

The committee approved expenditure of \$2,701.94 for a laptop computer for the Baptist Record, \$12,243.12

for salary and expenses of the executive director-treasurer-elect for July 1-Aug. 15; and for \$6,415.11 for purchase of the new executive director-treasurer's car. The old car was sold for \$10,000 and that amount applied to purchase of the new one. And the committee approved paying from the Board operating Fund \$3,717.64 to cover the MBCB's part of the expenses of hosting MissionsFest, 1989.

Approved was a recommendation from the Pastoral-Church Building Aid Committee of the board for \$13,332 "to be escrowed from the Board operating Fund to assist in commitments made to new work pastors."

An organization in Texas called Christ is Our Salvation, Inc., had been giving pastoral aid for new churches and church-type missions on a three year funding basis. Because of tax deduction difficulties in Mississippi, that funding is no longer available. Since several churches were in the middle of the funding allocations, the Executive Committee voted to con-

(Continued on page 5)

Carey loan goes through, "\$4.1 million = stability"

By Tim Nicholas

William Carey College has secured a \$4.1 million loan from a consortium of Mississippi banks which, according to participants, will place the Hattiesburg-based college back on a sound financial base.

An exultant Carey President James Edwards told the Baptist Record: "Everyone is whole again. We've achieved financial stability again at William Carey College."

The loan, signed Monday afternoon, will be paid from money due to Carey from the Mississippi Baptist Convention. Instead of giving Carey its higher education Cooperative Program funds, the convention board, acting on request from the Carey trustees, will write monthly checks to Trustmark Bank, which serves as the lead bank

in the consortium.

The convention board will pay \$34,166.67 monthly on the principal, plus a quarterly accumulated interest payment. The first quarter that amount will be \$103,000; the second quarter, \$102,000; and a lesser amount through the life of the loan.

Technically, Carey College is simply assigning to the banks a portion of what the board would have paid Carey had the loan not been made. However, Carey needed the loan to refinance its operations.

Carey would otherwise receive \$853,744 as its portion of Cooperative Program funds through the Mississippi Baptist Convention Board.

The \$4.1 million to Carey will allow

the college to pay off most existing notes, bonds and leases, pay off all past due accounts and notes, and pay off up to \$900,000 in "borrowings and encroachments" made by Carey in the past. The borrowings and encroachments include spent endowment money and past money received from the convention for falsified student enrollment figures.

Edwards pointed to several reasons for the successful negotiation of the loan. He credited MBCB executive director-treasurer Bill Causey "and his leadership through the state with the banking community and our trustees." Edwards cited Trustmark officials Alvis Hunt, Frank Hart, and Dexter Barr for their involvement in

(Continued on page 5)

100 Mississippians organize to oppose government-backed gambling

By Tim Nicholas

A group of about 100 Mississippians linked by opposition to legalization of gambling organized last week in Jackson to promote their cause.

The Mississippi legislature is slated to consider in January a proposal to rescind the constitutional ban on gambling in order to help fund an educational reform package proposed by Gov. Ray Mabus. A large portion of the funding for the package would be from a state-sponsored lottery.

The group was called together by Paul Jones, executive director of the Mississippi Baptist Christian Action Commission, and Donald Wildmon, executive director of the American Family Association.

At the meeting which took place at the Baptist Building in Jackson were representatives from Southern Baptist churches, from the Baptist Missionary Association, United Methodist

churches, Assemblies of God, Presbyterian Churches in America, and Pentecostal churches. Other denominations sent messages of interest and intent to participate.

The group decided to call itself Citizens Advocating Responsible Economics (CARE), and agreed to utilize a post office box to avoid too close an identification with any one denomination.

Each denominational group, according to a general agreement among participants, will suggest one or two people to serve on a steering committee. That committee was to meet in the next week "to develop and clearly define the purpose of the organization and to begin the process of producing materials and communicating our position on the lottery issue to citizens of Mississippi," said Jones.

Wildmon, a United Methodist minister, told the group that "Our best chance of killing this thing early is if

senators and representatives get about 500 to 700 calls and letters saying 'I want you to vote against the referendum.' He said that if a legislator knows the issue 'is going to get him beat, he'll be with you. There are not too many statesmen around.'

Added Wildmon, "If the pastors within the next month do not stand in the pulpit and give the people the facts, and aggressively call our people to action, we're going to get beat and we deserve to be beat."

Guest speaker to the group was Larry Braidfoot, general counsel and associate executive director of the Southern Baptist Christian Life Commission. "What's so bad about a lottery?" asked Braidfoot. "It's a regressive way of raising revenue for the state."

The group agreed informally that their organization would address any government-backed form of gambling in Mississippi.

Convention elects president Names unlisted

Eddie Hamilton, 42, pastor of Oak Forest Church, Jackson, was elected president of the Mississippi Baptist Convention Tuesday.

Hamilton, a former president of the Mississippi Baptist Convention Board, was elected in a runoff ballot against Larry Otis, lay member of Calvary Church,

Tupelo. Hamilton received 680 votes to Otis' 558.

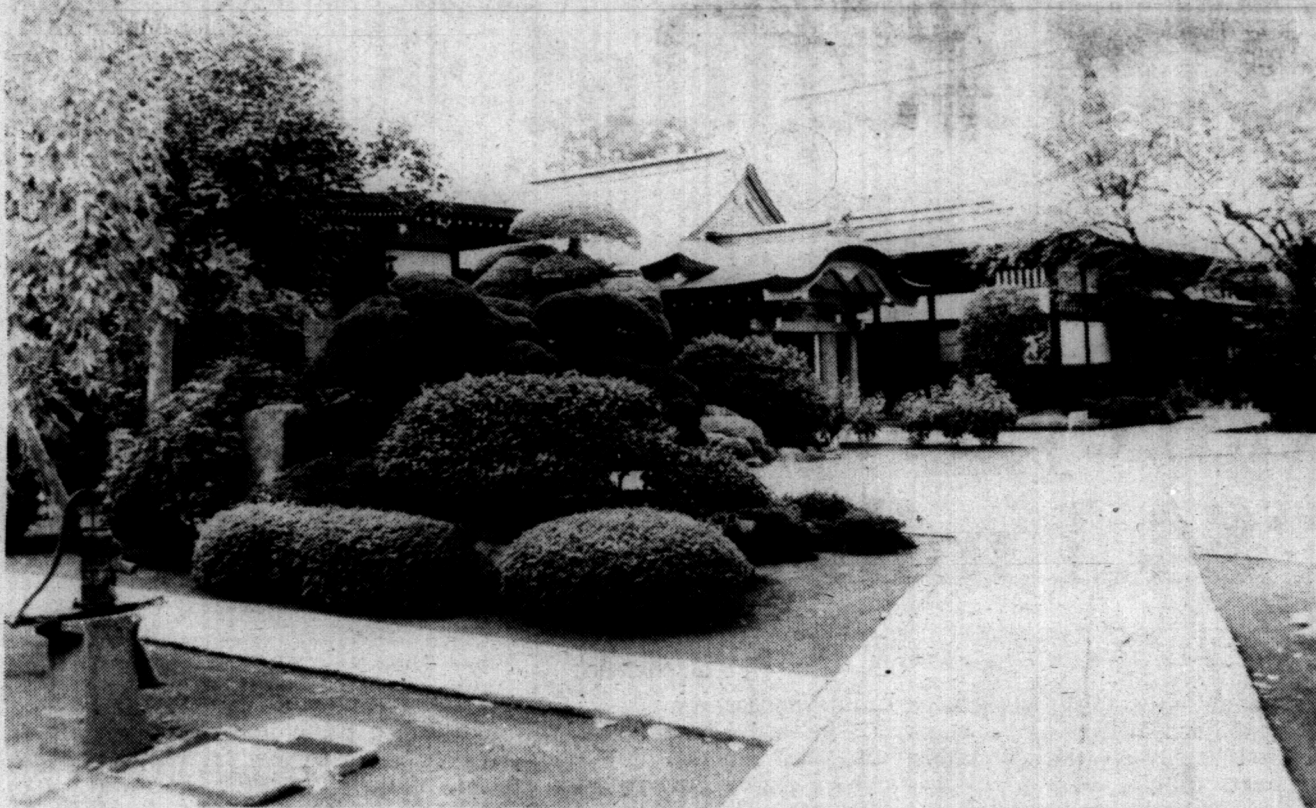
Four persons were nominated for president. The other two were Ed Gandy, pastor of First Church, Kosciusko, and Gene Henderson, pastor of First Church, Brandon. In the first balloting, Gandy received 210 votes; Henderson, 320; Otis, 401; and Hamilton, 470.

Hamilton, a Tishomingo native, is a graduate of Clarke College, Blue Mountain College, and earned the doc-

(Continued on page 5)

In listing the names of those who participated in the Japan-Mississippi partnership evangelism crusade, two names were inadvertently omitted. Tom Bonds, pastor of Smithville Church, Smithville, was leader of the two-man team that went to Ichikawa Church in Chiba. The other member was Ollie Blevins of New Mexico.

Also Cathy Odom, a member of Collinsville Church, was a part of the team led by David Sellers, pastor of Collinsville Church that went to Shimura Church, Tokyo.



The well-manicured grounds of a Buddhist monastery are shown above. The monastery is near Oizumi Church.

Mississippians in Japan

Photos by Don McGregor



The barbecue on the parking lot of Oizumi Church seems much like one in the United States except that a part of the menu was squid.



Bill Barrett, a member of First Church, Lexington, preached during a morning worship service at Futsukaichi Mission. The pastor, Takeshi Yamanaka, was the interpreter. Bruce Hill of Lexington was a member of this team.



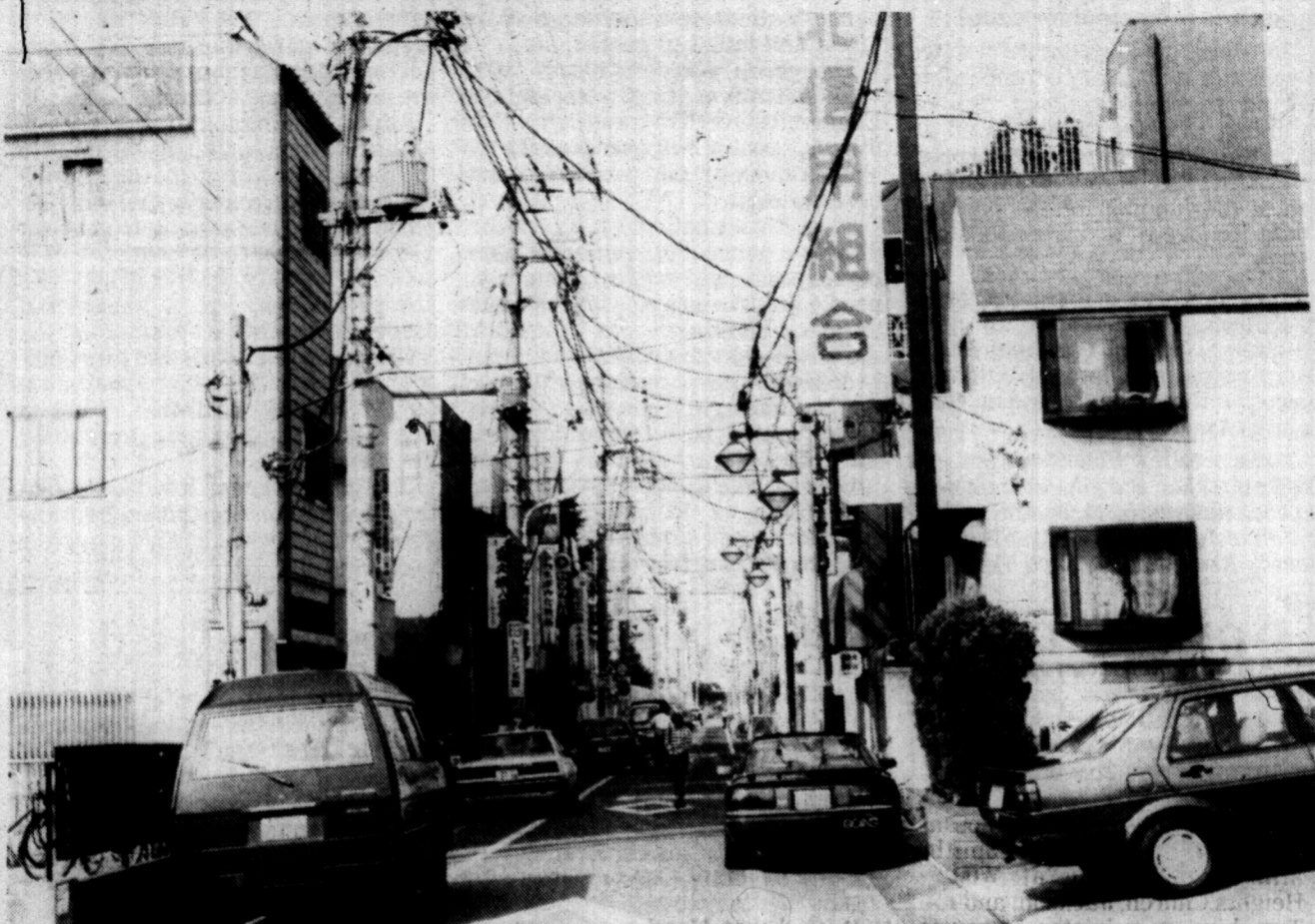
Virgil King III, First Church, Lexington, left, and Michael O'Brien, pastor of First Church, Lexington, second from left, stand with a group of church members outside the house in Matsue, where they were meeting.



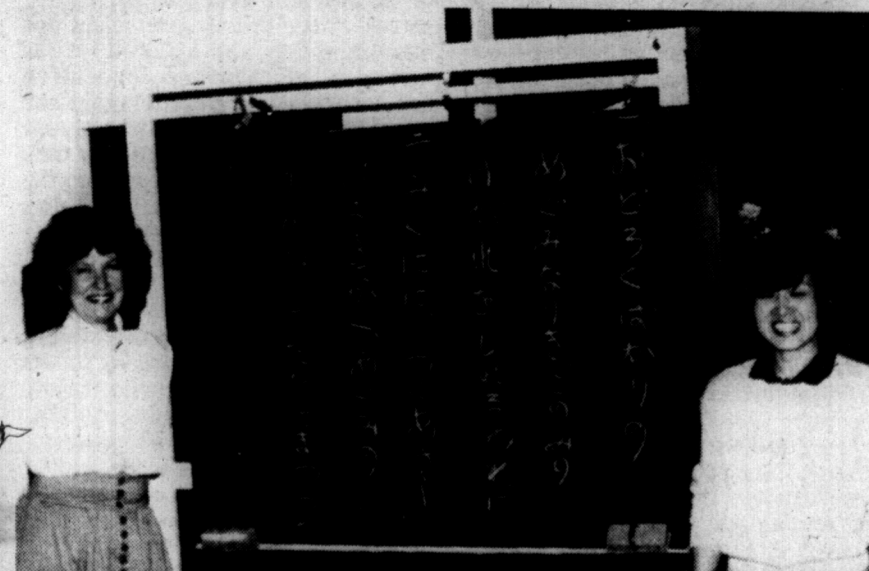
A Mississippi Baptist team visits a mission of Sasebo Church in Sasebo, Japan. This team was a part of the second wave of Mississippians who visited the southern part of Japan during the partnership campaign last month. Seated at the table, left to right, are Ray Bell, Alta Woods Church, Jackson; Rickey Blythe, pastor of New Hope Church in Lee County; and Sara Gallaspy, Alta Woods Church. Sasebo has a population of about 250,000. There were two professions of faith during the week, and one who was a Christian already decided on baptism.



Seichi Matsumura, left, pastor of Oizumi Church in Tokyo, sings during an unscheduled concert he arranged for the Baptist Record's Irene Martin. Mrs. Masako Matsumura is third from left on the back row.



A typical two-way street in Tokyo. The car on the right is headed in the wrong direction. In Japan, motorists drive on the left. In addition to pedestrians and cyclists, there is room for only one car; so when cars meet they have to work out arrangements to get past each other. The pace is slow.



Oizumi Baptist Church in Tokyo was not on the concert schedule of the Baptist Record's Irene Martin; but Pastor Seichi Matsumura, a former advertising executive, promoted one anyway. His wife, Masako, right, facilitated matters by putting the words to "Amazing Grace" on the chalk board in characters so that the audience could join Irene in singing the song in Japanese.

Southern Baptists start 742 new Sunday Schools

By Frank Wm. White

NASHVILLE (BP) — Southern Baptists started 742 Sunday Schools during the 1988-89 church year, a decline from the 861 Sunday Schools started in 1987-88 and the lowest total since 874 starts were recorded in 1984-85.

"There is a desire for starting new Sunday Schools, but few states have a strategy for getting it done," said Jim L. Harvey, Sunday School growth and administration consultant at the Southern Baptist Sunday School Board.

Harvey singled out Texas as a consistent leader in starting new Sunday Schools. Texas started 217 in 1988-89, down from the 273 started in the state in 1987-88.

Florida had an increase in Sunday Schools, with 118 recorded, compared to 56 the previous year. Harvey pointed out that Florida during the past year had a person responsible for training churches in conducting Outreach Bible Studies as a strategy for starting Sunday schools.

The emphasis for starting Sunday Schools supports the Southern Baptist

Bold Mission Thrust goal of 50,000 churches by the year 2000. The convention has about 37,567 churches.

"Sunday School is a major part of efforts to start new churches," Harvey said. He said that an ongoing Bible study organization is the basis for continuity for a new congregation.

The Sunday School Board offers assistance for new Sunday Schools with up to \$100 worth of Sunday School material selected by leaders of the new Sunday School. Also available for new Sunday Schools is a \$50 discount at Small Sunday School Leadership Conferences; a \$25 gift certificate from Baptist Book Stores for Bible study and administrative materials; free materials to guide the church in starting a media library; 25 "Baptist Hymnals;" graded choir literature for three months; a Holman pew Bible; \$75 in discipleship training material; a Vacation Bible School Plan Book and a copy of the current Church Materials Catalog.

Frank Wm. White writes for the Sunday School Board.

Carey loan goes through

(Continued from page 5)

the loan agreement, plus the participation of the other banks: Bank of Mississippi, Deposit Guaranty, People's Bank, Hancock Bank, Sunburst Bank, and Bank of Hattiesburg.

Edwards said the schools vendors and creditors had been "patient with us in very significant ways." And he said "the alumni and churches in the state have begun to support Carey in both tangible and intangible ways."

"The next step is to make all of Mississippi Baptists and our other constituents proud of Carey again and willing to support Carey with students and financially," he said.

Bill Causey told the convention board meeting in Jackson Monday morning that "William Carey College was actually bankrupt. Their creditors had said no, we cannot go farther. He said that with the signing of the loan, the auditors said Carey would have a 'clean audit.'"

Causey also told the board that the Carey trustees have agreed orally to begin looking at possible sale of dormitories on the Gulf Coast campus which are costing more than they are taking in, and possible sale of Carey's nursing program in New Orleans, which is making a profit.

Should those two sales occur, said Causey, about \$2.5 million of the \$4.1 million loan could be paid back immediately, and "Carey will be better off than in the last 10 or 15 years."

Last Thursday, Edwards held a

press conference, mentioning the impending loan agreement. He also talked about a three-pronged strategy for his vision of Carey. Those three areas are in service, scholarship, and renewal.

Edwards said he wants all future graduates to "be required to complete a service element in their degree programs." He said that could be to the student's local church, a community group, or service to the denomination or nation.

"The purpose of the service requirement would be to help our students mature in their faith and grow in character and compassion for others who are in need of Christian service," Edwards read from a prepared statement.

He talked about revitalizing faculty development "through better salaries, travel and professional memberships, improved promotions and tenure policies, and time out for learning-oriented research that is consistent with our educational mission."

Edwards said he envisioned a scholars' program which would attract top students and allow students to work their way through college without mortgaging "their futures through excessive government loans."

And Edwards spoke of renewal for Carey. He said he planned small group and open forums in the near future to listen to ideas from people concerning Carey.

Taiwan Baptists plan 500% growth

SUN MOON LAKE, Taiwan — Taiwan Baptists have adopted a 10-year evangelism and church-starting plan. The Baptist convention, which has 152 churches and chapels and 150,000 members, has set a goal to expand to 500 churches and chapels with 750,000 members by the year 2000. If the goal is reached, membership will grow by 500 percent.

At the beginning of 1989, the total Southern Baptist missionary force was 3,853; that's only one foreign missionary for every 4,000 Southern Baptists.

Convention elects president

(Continued from page 3)

tor of ministry degree from New Orleans Seminary.

Hamilton has been pastor of First Church, Carthage, 1980-86, when he went to Oak Forest. Earlier, he was pastor of First Church, Sumrall; New Hope, Meadville; Burton Church; New Liberty, Burnsville; and Mt. Vernon, Iuka.

He is a former second vice president of the Mississippi Baptist Convention, 1987-88; and a former chairman of the MBCB's Executive Committee.

Hamilton and his wife Dorothy, have two children.



Louisville library receives award

The Mississippi Baptist church media library organization, which met at First Church, Louisville, Nov. 3-4, elected new officers. Pictured, they are, seated, left to right: Sandra Fitts, Corinth, president; Lois Russell, Monticello, vice president; Margaret Keith, Jackson, secretary-treasurer; standing, Esther Seale, Ridgeland, program chairman; Agatha Sandidge, Brookhaven, historian; Juanita Hight, Louisville, publicity chairman; Carolyn Hulsey, Kosciusko, (president, 1987-88), ex-officio; and Keith Williams, consultant, state Sunday School department, ex-officio.

One hundred and three registered for the meeting. Jack Lewis, Church Media Library Department, Baptist Sunday School Board, Nashville, presented an award to the library of First Church, Louisville, giving it the highest recognition that his department can give, for reaching top level of an achievement guide. Juanita Hight, library director at First, Louisville, accepted the award.



Edd Brashier, minister of music, First Church, Louisville, rings handbells, left, and Jean Bond of Starkville, right, speaks to church librarians Nov. 3 during a banquet at Lake Tiak O'Khata. (Photos by Anne McWilliams)



Committee moves funds

(Continued from page 3)

tinue that aid through the Board Operating Fund account.

Those churches receiving aid for their pastors and the amounts set for 1990 were Robinson Road Church, Gulf Coast Association, \$1,666.50; Northeast Baptist Mission, Lauderdale Association, \$3,333; North Long Beach Baptist Church, Gulf Coast; \$1,666.50; Robinwood Mission, sponsored by Faithview Church, Gulf Coast, \$3,333; Victory Temple Church, Washington Association, \$1,666.50; and New Galilee Church, Pearl River Association, \$1,666.50.

In other business, the committee approved brief extensions of two staffers who are serving interim positions in churches: Graham Smith as minister of music at Woodville Heights Church, Jackson, and Randy Tompkins as minister of music at First Church, McComb. Board policy allows staffers up to six months of interim work at any church.

The committee accepted Jeff Davis Association's recommendation that L.C. Anthony replace Billy Greene on the convention board; and that of Covington Association where Joseph Abel replaces Billy Purser on the board. Greene and Purser have moved out of their respective associations.

And the committee voted to request the MBC credentials committee that Don Sparks, pastor of Wildwood Baptist Church, Tupelo, be allowed to come to the Mississippi Baptist Convention, Nov. 13-15, as a voting messenger. Wildwood has given to the Lottie Moon Christmas Offering but has not been channeling its gifts through the Cooperative Program which is a constitutional requirement for messenger status.

Floyd Higginbotham of the Credentials Committee told the Baptist Record that Monday the committee rejected the request, saying the committee could not make an exception for one that was not made for others.

Flowood concert

The Adult Choir — assisted by the Youth Choir, Senior Adult Choir, and Choirchimes — of First Church, Flowood will present "There's A Meetin' Here Tonight!" Nov. 21 at 7 p.m. A nursery will be provided. G. R. Ricky Gray is pastor; Richard Sullivan is minister of music.

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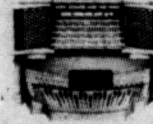
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There is much land still to be possessed



Jim Futral,
pastor,
Broadmoor, Jackson

Joshua 13:1

During the early days of our nation, a small cluster of men met in Philadelphia, Penn., trying to form a new government. The exhilaration of breaking away from the mother country and establishing independence began to give way to uncertainties as to whether they could actually formulate a new nation. Could they hammer out a workable constitution? Would the fledgling states ratify and support it? Would this experiment in freedom and democracy end almost before it began? When finally the form of a constitution began to emerge — a pattern by which a nation could be formed and governed — the story is told that George Washington sat quietly at his chair and with a small penknife in his hand, began carving on the arm of his chair a line which represented the horizon. Then he carved a half sun on that horizon with rays shining out from it. Supposedly the question he sat there contemplating was this: Are we at the sunrise or the sunset of the nation?

As Mississippi Baptists gather in convention for the 154th time, maybe before us should be that image and maybe we should ask: Are we at the sunrise or the sunset of our convention?

The first meeting with any thought of forming a convention of Baptists in Mississippi took place several years before such an organization was begun. The first attempt at such a thing took place in 1820 at Dillings Creek Church. Twelve churches were represented. The preacher for the occasion was the Rev. George King. Apparently, many who came, as well as many of the Baptists of that era, felt that all that needed to be done was being done. Bro. King preached on that occasion from Joshua 13:1 and challenged the people of that era with the theme, "There is Much Land Still to be Possessed." Over a century and a half has passed and I come to announce to you today, "there is much land still to be possessed."

Joshua and that chosen generation of people he brought into the Promised Land were only half through with the work. It is a critical juncture in their journey, for the question at hand is: Will they rest in the comfort of their accomplishments or will they be revived to carry out the commands of God?

I encourage you to listen as we look at the call from God to a people in Joshua's day.

I. It was time for an EVALUATION, Verse 1

As clear and as forthright as God can speak it, he tells Joshua, "You are old and feeble." That is hardly an encouraging thought, but it is reality. None of us like to grow old and lose our youthful vitality and teenage glow, but it happens. I, personally, had my feelings terribly hurt just a few months ago when I received through the mail an invitation for me to join the AARP! But even worse, the other day I saw a car like one in which I used to date and it had an antique car tag! I was crushed!

The evaluation of our great convention can be painful, also. The history of and the demographics of denominational growth are revealing. Great spiritual denominational movements seem to go through several cycles. There is the expansion phase. Certainly Mississippi Baptists have seen that in very significant ways. The 1792 Census of the Mississippi Territory reported 4,600 people living in the area and of those 4,600, seven were known to be Baptists. Today as we meet here, one-fourth of the population of our state, over 600,000 people, are identified with our churches.

Coupled with that period of expansion is the spirit of excitement. People believe that God is at work and they see his hand moving upon their lives. They march to the beat of a heavenly drum, they move forward with the adrenaline of the Almighty pumping in their souls. There

is a wonderful excitement. Through the history of our convention, there have been those incredible, heavenly visitations where revival broke out and spread like wildfire across our frontier. Over night, churches sprang up, filled with saints who only days before were degenerate sinners. Excitement has reigned!

But then denominational growth moves into a period, inevitably, that is characterized by investment. This is a worthy part of growth where the people who have been won and who love the Lord Jesus begin to establish great works in his name. They build churches, paying for them in time and money with great personal sacrifice. They build institutions, colleges, seminaries, children's homes, and incredible mission organizations, all at great cost and investment.

Then there is that period that seems to be inevitable, that is characterized by inertia. Now inertia is that principle which states that an object in motion tends to stay in motion, but conversely, an object that has come to rest — stops — tends to stay in that state. Kindly, we would prefer to refer to ourselves as having plateaued. We have expanded, we have invested, but in some measurable ways we have stopped. It nearly always happens to great movements. They come to their place of plateau — that place where investment, and excitement, and expansion ceases and the main focus of attention is on maintaining.

Years ago, we used to sing with triumphant voices,

"Onward, Christian soldiers, Marching as to war,

With the cross of Jesus Going on before!
Like a mighty army Moves the church of God;

Brothers, we are treading Where the saints have trod."

Someone in rather sarcastic fashion changed that verse to fit the reality that sometimes characterizes our day as they said,

"Like a mighty tortoise Moves the church of God;

Brothers, we are treading Where we've always trod."

The evaluation that came to Joshua was that you are old and feeble. That is not all.

II. God brought his people to an ELEVATION, Verses 2-6

Notice while God says, You are old and feeble, he also says, Yet, I am not through with you. There is much land to be possessed! There is territory to be taken! God refocuses Joshua's aging eyes and calls on him to look upward and outward. An elevation must take place. I am not through with you. There is land to be claimed.

For Mississippi Baptists, neither Alaska nor outer space is the final frontier, but the order comes from our Commander himself.

Go ye therefore, and tell all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things, whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen. (Matthew 28:19-20)

Here he outlines for us great areas that must be captured in our generation. I point you to four lands to conquer.

The land of evangelism is ours to possess. He says, "Make disciples of all nations." The startling fact is that more and more we are reaching less and less of our own state. This must be reversed. Here are the facts:

In Mississippi, every hour that passes, there are five babies born, 115 per day, 3500 per month, and over 42,000 a year. While five new lives come into our state every hour, Mississippi Baptists baptize only 1.8 per hour. Or let me restate it this way. Each day, 115 are born in Mississippi and 42 per day are baptized. We are not reaching 73 new souls each day! Someone may ask, Do you think we ought to baptize all of those? My response would be twofold. If not us, who? And why not us? We have a golden opportunity this year to join hands in the kingdom harvest and be a part of "Here's Hope, Jesus Cares for You." All across our state, we can say, "Here's Hope, Jesus Cares for You." This is the one thing that we Baptists do best.

The land of education is ours to conquer. "Teaching them..." reaches from the local ef-

forts of discipling to our combined efforts of training Christian young people. Our colleges must be institutions of higher Christian education, not just institutions of higher learning. Our schools must not just deal with ideas but with ideals. We deal not just with the cranial but with character. We are not concerned just with the diploma but with the deportment.

We ought to be in the business of training teachers who have a sensitivity to recognize the worth of a struggling "D" student as well as the wonder that is in the intellectually-gifted student. We must train nurses and doctors, who are not only medically competent but nurtured to have a compassion to touch the deepest hurts of humanity. If we are to train lawyers, they ought to possess a higher sense of justice than just the Mississippi Code of Law. If we train young men and women in ministry, they must possess more than just the tools for professional religious actions. There ought to be conveyed to them the awesome sense of the Almighty at work in their ministry.

I might add that we need not only to set our Baptist educational house in order, but we need to let our voices be heard for good and right concerning our public education in Mississippi. While our governor is absolutely correct that there need to be advancements made and new standards set in our educational process, he is exactly wrong in his proposal that these advancements be funded through gambling. The governor is entitled to an opinion on educational funding, but he is also entitled to hear from us. Building our future education on the back of a lottery system is like building a new medical facility on a trash dump. Our great need is to educate the children of Mississippi, not to educate the gamblers of Mississippi.

By his command, also, the land of experience is to be conquered by us. In that commission, the Lord said, "Lo, I am with you." Somehow we must recapture or be recaptured by that awesome reality that what we are doing we are doing for Him and even more, we are doing with him. My heart is burdened over the possibility that our churches are being filled with people who have church for church sake and do not know the awesome and exciting experience of meeting and knowing the Living Lord Jesus.

How is it possible to have a worship that is loveless and lifeless if Jesus is walking in our midst? How is it possible to be gripped with fear and anxiety if Jesus is with us? How is it possible for the fellowship within our churches to be ripped to shreds with contempt and controversy if Jesus is truly Lord of our lives?

One other piece of property that needs to be captured by our convention is the land of example. Following Jesus' command bonded the believers. For the most part, the Mississippi Baptist Convention has stayed the course. Rather than drawing the battle lines and coming to our convention to take careful aim at one another, we have maintained a fellowship in Christ, we have not become embroiled in the bitterness of rhetoric but have remained brothers, working in the same vineyard. Unlike many of our sister states, we have continued to do the kingdom work without hostility. I call on every Mississippi Baptist to recommit yourself to a Christly example of kingly service.

III. Then God provided the INSPIRATION

Out of the evaluation and God bringing a new elevation, there is then the inspiration. I am thankful to see and to announce to you that God did not discard Joshua. He did not fire him. He fired him up, but he did not fire him. He reassigned him and reminded him that he was needed. This truly may be where we stand, in need of the rekindling of the fires of our hearts. It is not that we need a new program from Nashville or Jackson, or a new pronouncement from Dallas, Memphis, or Atlanta, or another housecleaning at one of our institutions, but we desperately need a refocusing on the Light of the World — Jesus. Disillusionment, discouragement, heartbreaking dispondency is all around. No less than those disciples who walked on the road to Emmaus, in Luke 24, and as they shuffled along with spirits drooping and heads hung low, Jesus comes alongside. They did not recognize him, but he walked alongside of them, talking, probing their problem,

refocusing their attention. They came to the end of the road and invited him to come and eat with them. He came in and, sitting down at the meal, he began to do something in them far beyond just what bread and water, food and physical nourishment, can do. He began to stir their hearts and then he vanished out of their sight. One of the disciples said, "How our hearts did burn within us as he talked with us the scriptures."

Hebrews 12:1-2 is a powerful command to our hearts.

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto Jesus..."

Looking unto Jesus. As one great convention bowed before the lordship of Jesus, we can come together and find his purposes and directions. The unhealthy and unholy bickering that would break out among us can be cured. Rather than just getting together in little cluster groups around the state so we can decide what other people need to do, we all need to meet with each other and bowed before the Lord Jesus, ask him what we should do. It is there the fire breaks out. As someone poetically prayed,

"Set us afire Lord, Stir us, we pray,
While the world perishes, We go our way
Purposeless, passionless, day after day,
Set us afire, Lord, Stir us, we pray."

Out of the evaluation and the elevation and the inspiration came this single truth.

IV. What is the ANTICIPATION?

What is ahead? What will Joshua do? What will we do? Where do we go from here? Certainly, we have numerous options, but one major obligation. Seeing the task that is before us, let's each one and all of those who would join us in our churches, join hearts with the man God has brought to lead us in Bill Causey and move to new heights. We can look to the past or focus on the negative, or what should have been done, or what could have been done, or what would have been done, but for us it must be upward and onward and get on with the business of the King. Will we? It is a question answered only by you and me.

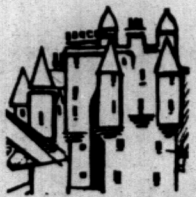
The answer to the future of Mississippi Baptists, of our mission program, of our cooperative work one with another, of our efforts to reach this state and nation for Christ, rests in your hand and mine. My feeling and my anticipation is that we are going to move ahead. Somewhere not too far down the road, Jesus is coming again, and until that day he has called us to be busy doing that work he has given us at hand, and we, brothers and sisters, must get on with what he has called us to do.

The old spiritual says,
"Dahs a king and cap'in high, who'll be comin' by 'n by,
And he'll find me hoein' cot'in when he comes.
You can heah his legions char'gin to the thundahs in the sky
And he'll find me hoein' cot'in when he comes.
When he comes, when he comes, all the dead will ris' in answer to his drums,
While the fiahs of his encampment star the firmament on high
And the heavens are rolled asunder when he comes."

There's a man they thrust aside, Who was tortured til he died,
But he'll find me hoein' cot'in when he comes.
He was hated and rejected, he was scourged and crucified,
But he'll find me hoein' cot'in when he comes.
When he comes, when he comes, he'll be ringin' with saints and angels when he comes.
They'll be shoutin' out hosannas to the man that men denied,
And I'll bow down to my cot'in when he comes.

Dear friend, he has given you a row to hoe, a song to sing, a dollar to give, a class to teach, a sermon to preach, a visit to make, a witness to bear, and may he find us "hoein' cot'in when he comes."

Lead on, O King Eternal!



Faces and places

by Anne Washburn McWilliams



The Baptists of Leningrad

I'd never learned the Cyrillic alphabet. How could I look up the Baptist church in the phone book? I couldn't speak Russian. How could I interview anyone at the church if I found it? Or how could I even call to ask for an interview?

I need not have worried. The minute I entered the Moscow Hotel on a Tuesday night in Leningrad, my friend, Sandra Cummings, handed me the address of a Baptist church and introduced the Russian man she'd just obtained it from. "A lot of Finns and Swedes go to church there," he said.

Next morning as I walked down the hotel corridor, Ann Lockhart of Colorado stepped out of her room and said, "Here's the telephone number of the Leningrad Baptist Church."

After breakfast, Natasha, the In-tourist guide, called the church for me and spoke to the caretaker, who said I could come at 11; an interpreter would be present. Also Natasha arranged for a taxi to pick me up at 10:30. She wrote the address in my notebook, in Cyrillic letters, so I could show it to the driver.

Though the wind made me draw my wool sweater closer, the sun shone through the leaves of the white birches and changed their yellows to molten gold, to match the golden domes of churches alongside the Neva River. Later, when the driver stopped, I looked up, this time at the green onion-shaped dome of an ornate church of yellowish-orange brick. He pointed to the address in my notebook and nodded his head. But I shook mine. "That can't be the Baptist church," I said. "That's a Russian Or-

thodox church." From the back seat, Sarah Peugh, Lola Autry, and Debra Olsen agreed with me.

As it turned out, it had once been a Russian Orthodox church. After the revolution, it was closed; then it was used as a manufacturing plant. In the 1960s, government authorities gave it to the 110-year-old Baptist congregation. The Baptists added a new section to the rear so that the sanctuary could seat 1,100. Behind the pulpit I saw a large window shaped like a cross. On either side of that, walls are decorated with Scriptures, "God is love," and the words of John 3:16. Doors, like trapdoors in the floor, open to a baptistry in front of the pulpit.

Three men were there to meet us: Sergei Savinyeh, one of the church's ministers, who is taking an evangelism correspondence course from Brussels; Slava Morozov, pastor in Vyborg; and Yuri Tsygankov, also a minister of the church, and our interpreter. The pastor, Peter Konvalchik, was away. (Soviet churches use many lay ministers.)

Already this year, Yuri said, this church of 3,000 members has had three baptismal services, 35 to 40 each time, and he has to have another in December. In summer, he added, they baptize at a lake.

"I was baptized two years ago, when I was 27," he reminisced. "I came at first to just see what the church was like. It seemed strange, different from the Orthodox." He first attended a Wednesday evening Bible study for young people, a service in which everyone talked freely about their feelings and attitudes. Later he went

too to the Sunday services at 10 and 4, and to some of the Bible study meetings on Mondays, Saturdays, and between services on Sundays. (There is no Sunday School; parents teach children at home; children do come to worship services.)

"At first, my parents didn't want me to come here, for they thought that church is bad. They are not religious. My father is a Party member. But after they saw that my attitude after coming here was not bad, and that I didn't do any harm to other people by coming here, they didn't object. Mostly now they are indifferent."

"Did your becoming a Christian change your lifestyle?" Sarah asked him.

"All people have a certain place for God in their minds," he answered. "If God is not there, they seek something. When I found Him, I felt I had found the Only Way. I now have something I did not have in my life before."

"Many who come to visit want a Bible," he pointed out, "but we only have enough to give them to our members, and we always need more. We cannot announce we have Bibles because we would be mobbed by people wanting them."

Because we had read something of this shortage, Lola and I had taken to Russia 10 New Testaments each, in the Russian language, and I had one Bible. The WMU of Woodland Hills Church, Jackson, paid for ones I took, as one of their mission projects. We were allowed only 44 pounds of luggage. I kept wishing I had left out more clothes and brought more Bibles. We gave ten to this church.



At the Leningrad Baptist Church, clockwise from left, are Yuri Tsygankov, interpreter and minister; Sarah Peugh, Aberdeen, editor of Mississippi Clubwoman; Slava Morozov, pastor at Vyborg; Debra Olsen, reporter, St. Cloud, Minnesota; and Lola Autry, writer-photographer, Hickory Flat.

According to a current issue of the magazine, *Soviet Union*, "The Constitution of the USSR reads, 'Citizens of the USSR are guaranteed freedom of conscience, that is, the right to profess or not to profess any religion, and to conduct religious worship or atheistic propaganda.'"

I asked Yuri, "Do you really have religious freedom?"

He replied, "Yes, we have more than we did five years ago. Four people from our church who sing in a traveling ensemble are now in far east Russia, preaching, and singing in prisons and other places." Yet he admitted, "All our problems are not solved. There are forces that object to perestroika." "Generally there is no oppression on the part of the authorities," he continued. "It has become the fashion to introduce things about Christianity. There is some oppression of our members at their work by bosses who were brought up in the 30s and 40s, who think all Christianity is bad. But this happens only occasionally."

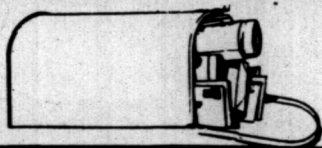
The article in the *Soviet Union*

magazine, mentioned above, stated, "The new Law on Freedom of Conscience now being drafted will define still more clearly the obligations of all the participants in legal relations in the sphere of exercise of freedom of conscience and will establish responsibility for the implementation. In other words, this law will more clearly define the status of religious organizations, their rights and safeguards of these rights."

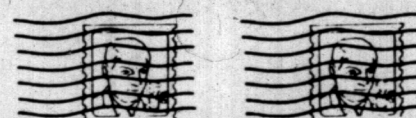
In the city of Leningrad, there is only one large Baptist church, and three or four much smaller ones.

Concerning their mission activities at the Leningrad Baptist Church, Yuri said, "We have no elaborate ones, but we need books on missions. We have some street evangelism. And some of our church people volunteer to do work in hospitals, with the terminally ill."

"You should know that we pray for you," he said, "for all Christians and for all who are not Christians. To be a Christian is to be a challenge to the world. It is not a matter of countries. In Christ, we are all one."



Letters to the editor



Letters to the editor must be limited to 300 words and the editor reserves the right to trim those that are longer. Editorial prerogatives must be reserved under all circumstances, and the opinions of the letter writers do not necessarily reflect the views of the staff of the Baptist Record. Only signed letters will be used, but the writer may request that his name be withheld. The withholding of names will be at the discretion of the editor.

Non-resident missionaries

Editor:

We just received the Sept. 21 issue of the *Baptist Record* and are very pleased with the excellent coverage given to foreign missions. By the way, the *Record* is the only state Baptist paper sent to us by air mail, allowing us to keep up-to-date on the life and work of our denomination.

In reading your editorial, however, I would like to make a correction on a small, but important, point. You mentioned that FMB work in "Hungary, Poland, Russia, East Germany, and Yugoslavia" is being done by Cooperative Services International, an agency of the FMB. However, this work is not being done by C.S.I. but rather by the East European Mission of the FMB, which for several decades has carried out non-resident missionary work in those countries.

There have been resident missionaries in Yugoslavia, which does not belong to the Eastern Bloc, for several years; and now Mary and I are privileged to serve as the first resident missionaries to Hungary since WWII. In fact, the front page of the same issue featured an article about our work here in Hungary.

Non-resident missionaries often offer the only means of working in countries closed to resident missionaries, and C.S.I. is meeting a great need in this area; but when and where it is possible for us to send resident missionaries, the work is usually more productive and stable. We are grateful that the East Europe Mission of the Foreign Mission Board will soon be able to station resident personnel in other East Bloc countries, with the approval of the governments involved and with the advantage of being able to maintain openly, the strong ties with the Baptists in those countries which have been developed over the years.

We also appreciate the ministries of people like Paul and Margie Thibodeaux (of Mississippi) in the East Europe Mission, who regularly travel to the East Bloc countries in their role as non-resident missionaries.

Thank you again for the excellent articles on foreign missions which provide information so necessary to the "rope holders" of our convention who support our work in so many ways.

O. Errol Simmons
FMB Fraternal Representative
to Hungary

Abortion insurance

Editor:

A recent form letter from J. Kirk Shrewsbury of Southern Baptists for Life gives some information about the coverage for abortions by the Southern Baptist Annuity Board church medical insurance plans which conflicts with what the Annuity Board itself says about the insurance.

The form letter, postmarked Sept. 20, 1989, accuses the Annuity Board of paying for "many types of unjustifiable abortions" and lists the reasons for abortion covered. According to Shrewsbury, the reasons covered are danger to the life of the mother, rape, incest, "when the baby might be handicapped," or "medical complications," which Shrewsbury says "covers just about every other reason."

I called the Annuity Board in Dallas, and their representative gave a different version of the coverage. Reading from the official handbook, he said that abortions are covered for danger to the life of the mother, rape, or incest. He also said that the insurance covers "medical complications after the pregnancy is terminated." When asked about coverage of abortions because the baby might be handicapped or other reasons, he said that Mr. Shrewsbury's information was incorrect. He flatly said, "That's it."

I could not find any reference to abortion in my own medical insurance handbook, which I received from the

Annuity Board. Nevertheless, it seems that Mr. Shrewsbury has stretched the truth, if the representative I talked to is correct. Mr. Shrewsbury asks that the Annuity Board trustees limit abortion coverage to only protect the life of the mother, as was stated by the Southern Baptist Convention resolution adopted in Las Vegas this year and written by Mr. Shrewsbury.

I have preached against abortion in my own church; I certainly am pro-life, but I feel Mr. Shrewsbury has gone too far. In such an emotional issue, it is critical that we get the facts before we jump to conclusions.

Bob Rogers, pastor
Calvary Church, Gloster

Pastor needed

Editor:

Would you please put the following news item in the Baptist paper at your earliest convenience.

The East Bavaria Southern Baptist Church in Grafenwoehr, West Germany, 70 miles North East of Nurnberg, is seeking a volunteer retired pastor or chaplain to pastor a growing English-language congregation ministering to military personnel. Great potential with 8,000 new troops and families scheduled for arrival in 1990. Comfortably furnished three-bedroom parsonage provided, also utilities, car, and expenses, plus stipend. If interested send resume to contact person, Doyle Lumpkin, Box R12, APO NY 09114.

Doyle L. Lumpkin
Grafenwoehr, We Germany

Netherlands pastorate

Editor:

In 1984, six families saw the need for an English-speaking Baptist Church in Holland. Their vision grew and flourished as they began meeting in rented buildings with guest preachers leading their little flock. In 1985, 17 faithful people took a giant step of faith and called a full-time pastor to the Netherlands. Now five years later, we stand in awe at how the Lord has so richly blessed the vision of these few. Today, Trinity Baptist has a membership of 186 persons from over 25 nations. We have added to our staff a youth pastor, two intern youth workers, and a volunteer secretary.

Steve Smith, our pastor, has accepted a call to a church in the States. He will be greatly missed. We are currently looking for an interim pastor to serve the church for an anticipated minimum of six months. We will provide the interim pastor with an automobile, furnished housing, mileage allowance, and a living allowance. Trinity is a mission-minded church with an exciting future. If you are qualified, and would like to be considered for this position of interim pastor in an exciting ministry, please write to:

Trinity Baptist Church
attention, Interim Pastor search
committee
Postbus 47
2240 AA Wassenaar
The Netherlands

125 go to Garaywa for conference of the deaf

"Deaf People in Christian Service" was the theme of the annual meeting of the Mississippi Baptist Conference of the Deaf, held recently at Camp Garaywa in Clinton. More than 125 deaf and workers with the deaf from 21 churches in Mississippi and Louisiana attended the weekend meeting.

This year's meeting was only the second since the conference adopted a Constitution and Bylaws and elected officers. Prior to 1988, deaf persons, along with hearing workers and interpreters, met for an annual retreat which offered conferences and Bible study. An elected planning committee, composed of deaf and hearing persons, planned the program for the retreats.

Highlighting the conference this year was a workshop for deaf leaders, led by Daniel Johnson, missionary to the deaf in Louisiana. "Deaf Outreach" workshop was led by Mark Harris, pastor of the McAllen Baptist Church of the Deaf in McAllen, Texas. A workshop for beginning inter-

preters was led by Stephanie Johnson, interpreter and church worker in Baton Rouge, Louisiana. Pat Stowe, interpreter and church worker in Topeka, Kansas, led a workshop for intermediate interpreters.

Yvette Aarons, youth worker from Woodhaven Baptist Church of the Deaf, Houston, Texas, led the youth conference for teenagers from the Mississippi School for the Deaf in Jackson.

Jim Booth, deaf ministry consultant for the Mississippi Baptist Convention Board and pastor to the deaf at Woodland Hills Church, Jackson, led Bible study on Saturday.

Sunday School classes for all age groups, from pre-school to adults, were attended by more than 130 persons. Deaf choirs and deaf soloists participated in the Sunday worship service; Jim Booth preached the message.

The 1990 Mississippi Baptist Conference of the Deaf will be held Sept. 28-30 at Camp Garaywa.



Officers of the Mississippi Baptist Conference of the Deaf for 1989-90 were elected: President, Randy Laird, Easthaven Church, Brookhaven; Vice President, Stephenie Buell, Morrison Heights Church, Clinton; Secretary, Mary Laird, Easthaven, Brookhaven; Treasurer, Sandra Lindsey, First Church, Natchez; Interpreter Coordinator, Edith Booth, Woodland Hills Church, Jackson.

Conference is planned for northeast single adults

A northeast Mississippi single adult conference will be held Nov. 18-19, 9 a.m.-4 p.m. at First Church, Tupelo. Conference topics will include Christian growth, beginning again, time management, single parenting, money management, Found: God's Will, Successful Single Living, and Relationships (Just Friends or More Than Friends).

Conference leaders include Lynn Armour, director of the Gardner/Simmons Home for Girls, Tupelo; Keith

Cating, BSU director, University of Mississippi; Linda Gholston, vice president-nursing service, North Mississippi Medical Center, Tupelo; Larry Thornton, professor of counseling, Delta State University; and Jeff Wilson, minister of single adults, Dawson Memorial Church, Birmingham.

Cost is \$5 per adult. This conference is sponsored by the Northeast Mississippi Single Adult Council and Lee County Baptist Association.



Keith



Bailey



Edwards



Page

Bible preaching conference is slated for Hattiesburg

A two-day workshop in December will focus on preparation and delivery of Bible preaching.

The workshop, sponsored by the Church Administration-Pastoral Ministries Department of the Mississippi Baptist Convention Board, will take place Dec. 4-5 at Temple Church, Hattiesburg. It begins at 1:15 on Monday and concludes at 3:30 the next day.

This workshop will feature Raymond Bailey, Jim Keith, and Charles Page as speakers. Bailey is professor of Christian preaching at Southern Seminary. Keith is a preaching and communication specialist and former pastor at First Church, Richardson, Tex. And Page is pastor of First Church, Nashville.

Mike Edwards, minister of music at Oakhurst Church, Clarksdale, will lead the music for the workshop.

Bailey's workshop topics include Jesus, Prototype for Contemporary Preaching, Forming the Effective Sermon, and Giving the Invitation.

Keith will speak on The Speaker: Letting God Thunder; The Servant: Adding My Flesh to his Words; and The Sermon: When Word and Flesh Give Birth.

Page's topics include The Pastor's Personal Life, Building a Sermon Series, and Evangelistic Preaching.

Among workgroup topics from which participants may choose are Preaching Preference File, Finding and Filing the Illustration, and Communication and Preaching.

The workshop is free but pre-registration is requested. Write Julius Thompson, Church Administration-Pastoral Ministries Department, Box 530, Jackson, MS 39205. For details, phone Thompson at 968-3800.

Koreans find Jesus through films

SEOUL, South Korea — During the first two-thirds of 1989, the evangelistic film ministry supervised by Southern Baptist missionary Charles Wiggs helped lead 481 people to faith in Jesus Christ. The film ministry worked with 156 Korean churches, and 11,714 people viewed presentations. An average of three people at each church made decisions to become Christians.

Marjorie Kelly to lecture at Carey

Marjorie Rowden Kelly will be the guest lecturer in the inaugural series of William Carey Lectures. The lecture series will be held Nov. 27 and 28 on the Hattiesburg campus of William Carey College.

Mrs. Kelly will be the speaker for the chapel service for students on Nov. 28 at 9:30 a.m. in Smith Auditorium. This presentation is open to the public.

The series will conclude at the student center with a lecture that evening for students, faculty and guests. Prior to the lecture, a snack supper will be available and a mini concert will be held featuring college ensemble groups from local churches.

Mrs. Kelly is a former Southern Baptist foreign missionary to Israel and later was vice president for community relations at Carey.

She has written many articles, devotionals, mission studies, and three books, including "The Gifted Woman I Am." Her husband is Earl Kelly, retired executive director of the MBCB.

Beware phone scam

RICHMOND, Va. — Someone calling himself "Dr. Bill Slater" is calling churches with a phony story designed to extract money from unsuspecting staff members, reports a Foreign Mission Board official. "Slater" places collect telephone calls to Southern Baptist churches, identifying himself as a missionary to Brazil.

He claims he is at JFK International Airport in New York City, where he has just been robbed and stabbed. He must catch a flight back to Brazil that night, he tells listeners. Then he asks for \$64 to be wired to him at the airport.

Don't believe it, warned Bill Damon, FMB associate area director for Brazil and the Caribbean. "There is no Southern Baptist missionary by that name, nor am I able to find anyone in Brazil who knows such a person," Damon said. "I have received several calls from people who have received such collect calls over the past six to eight months with the same story."

Revival dates

Hickory, Hickory: Nov. 19-22; Mon. and Wed., 11 a.m. and 7 p.m.; Tues., 11 a.m. and 6 p.m.; David Carter, evangelist; Eddie Lowery, music; Rick Mitchell, pastor.

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Names in the news



William Gary Smith, pastor of First Church of Carriere since Oct. 4, 1964, was recently honored with a Pastor Appreciation Day for 25 years of service. Mr. and Mrs. Smith were given many gifts and testimonies of appreciation during the service, which was shown over the "To Learn the Bible" television program from Biloxi. The television program is sponsored by members and friends of First Church, Carriere.

Athens Church, Aberdeen, honored Cecil Pointer on Sunday night, Oct. 29, for his service as chairman of deacons



Pointer

for several years. Pointer is 94 years of age and is still active as a deacon, even though he has resigned as chairman. The church honored him with a plaque which was presented to him by Charles Holcomb, present chairman of deacons, Julian Thomas is pastor.

Revival results

Parkview, Leland (Washington): Oct. 22-25; Leroy J. Brewer Jr., pastor, Parkview, preaching; William Shaw, Indianola, music; two professions of faith.

Immanuel, Batesville (Panola): Oct. 13-15; Dale Gravatt, pastor, Holcomb; Pat Herron, Immanuel, Batesville, music; one profession of faith, one rededication, one by letter, and one called to missions; Eugene Howell, pastor.

Bill Causey, executive director-treasurer, Mississippi Baptist Convention Board, will be guest speaker for the 11 a.m. worship service, Nov. 19, at Wildwood Church, Tupelo. Harvest Day dinner will follow morning services. Don Sparks is pastor.

Paul Jackson from Little Rock, Ark. will be preaching a one day crusade at Crossgates Church, 8 Crosswoods Road, Brandon. Services will be at 9:45 a.m. and 6 p.m., Nov. 19.

In some parts of Africa, church membership is multiplying 14 times faster than the population.

Nurses certified

One hundred percent of the nurses who graduated from William Carey College's nursing program in May of 1989 passed the state board licensure examination, according to Barbara Johnson, Chair of the Division of Nursing at William Carey College. In September, 1989, Carey began offering both pre-nursing and nursing courses in Hattiesburg. Classes follow a flexible schedule to accommodate schedules of non-traditional students.

According to Tim Bailey, Director of Admissions, there are 50 students currently enrolled in this program in Hattiesburg.

Baldwyn organist retires after 50 years

Mrs. Annie Catherine Sansom retired on Aug. 27 after more than 50 years as organist at First Church,



Mrs. Sansom

Baldwyn. She was presented a book of memories and was made organist emeritus. Mrs. Sansom says from the time she was seven years old, she has played the piano. Whether it was for a choir, soloist, ensemble or for personal enjoyment, the keyboard has been her livelihood.

Annuity Board trustees examine medical claims

DALLAS (BP) — Annuity Board trustees heard reports of growing retirement plan earnings and rising medical claims at their fall meeting here Oct. 30-31.

Buoyed by increasing contributions and rising earnings, the assets of the board have increased by more than \$1 million a day in 1989, President Darold H. Morgan told the trustees.

Treasurer Harold D. Richardson noted that while falling long-term interest rates caused a reduction in the funding rate for annuities, rising stock prices and increased bond values both worked to enhance the value of members' accounts.

Trustees in the insurance committee and in the full board meeting grappled with the continuing losses in the board's medical plans.

Heavy use of the Church Comprehensive Medical Plan by pastors, other church staff members, and their families, and large doctor and hospital bills resulted in losses of \$5.1 million in the plan during the first nine months of the year, board officials noted. Losses by year end are expected to be \$6.9 million to \$7 million.

In the past three years, claims paid by Annuity Board medical plans have exceeded premiums paid by \$31 million. In recent years, adequate plan surpluses made moderate increases possible. Now, administrators are trying to equalize premiums and claims.

Trustees, a number of whom are insurance executives, discussed the national medical insurance crisis and asked the Annuity Board staff to expand its efforts to inform participants of the dangers of canceling medical coverage.

The board has announced rate increases in the church medical plan that range from 9 percent to more than 30 percent, with rates based on regional medical costs. The aggregate increase in projected premium income to match claims experience is 20 percent. The aggregate increase in the Group Comprehensive Medical Plan will be about 19 percent. The present Seminarian Comprehensive Medical Plan will merge into the Church Plan Jan. 1.

Mississippi Baptists' Annuity

representative Bill Sellers said "Churches should plan in their budgets for a 30 percent insurance cost increase for the year." This cost could be less at the beginning of the year, he said, but an anticipated premium rise could come in mid-year.

Reporting on retirement, Treasurer Richardson noted that net earnings of \$291.4 million in nine months is the greatest dollar earnings in any January-September period. Equities led the earnings, with a year-to-date rate of more than 24 percent. Member contributions exceeded the same nine-month period in 1988 by 10.5 percent and totaled \$126.3 million.

Trustees approved a 1990 operating budget of \$26.2 million, an increase of 6 percent over 1989. The budget does not include cost-of-living adjustments in salaries for 1990.

At an Oct. 30 evening dinner meeting, Morgan, who will retire as chief executive officer March 1, 1990, spoke to trustees about his years of ministry and the changes he has seen.

Morgan praised the trustees as the "ideal for the rest of the denomination" as they have "again and again demonstrated the true role of trusteeship."

The committee approved a Christmas check of \$125 to each person on the relief roll as of Dec. 1, 1989.

In addition to supplemental assistance, the Annuity Board also provides funds to 553 people or couples through its Adopt An Annuity program.

Senior adult corner

A senior adult group from First Church, Richland, traveled to Branson, Mo. and Eureka Springs, Ark., Oct. 2-5. The trip included The Great Passion Play, the Shepherd of the Hills outdoor drama, and The Braschler Music Show along with visits to Thorncrown Chapel, the School of the Ozarks, and the Shepherd of the Hills fish hatchery. Dale Sauls, minister of education, coordinated the trip.



Meadowood Church, Amory, recently held a GA and RA recognition service with the theme, "Discover the World Through Missions."

Pictured, row 1, (l-r) are Adam Gilreath, Daniel Booth, Amber Nash, Laura Thompson, Amy Thaxton, Eric Swan, Stan Caldwell; row 2, Justin Swan, Rodney Bowie, Eric Arrant, Brandi White, Cherish Jernigan, Rachael Sibley, Rebecca Duke, Leslie Mitchell, Fran Duke, Jennifer Yoe, Brandon Mitchell,

Chris Coker; row 3, Sheldon Owen, Shannon Thompson, Betty Bowie (GA leader), Jamie Otts, Jill Yoe, Joni Reeves, Krista Bates, Mark Duke, Jason Goudelock; row 4, Will Thaxton, Dave Best, Stephanie Painter (GA leader), Gloria Coker, (GA director) Jennifer Rodabough, Charlie Peden, Tracy Duke, Emily Coker, Jody Bates, Jason Brannon, and Josh Gilreath. (Not pictured) Philip Lindsey, RA director.



Rena Lara Church, Rena Lara, will have its annual Harvest Day on Nov. 19. Sunday School will be at 9:45 a.m., worship at 11 a.m., lunch in fellowship hall at noon, and a gospel concert at 1 p.m. Artie Nute, pastor, Dockery Church, Dockery, and interim pastor of Rena Lara Church will be the guest speaker. The gospel concert will be presented by Ken Johnson, member of First Church, Sardis, and a student at Northwest Mississippi Community College. John Purvis is pastor.



Hardy Church, Grenada, will celebrate its 149th anniversary, Sunday, Nov. 19. Special services will include wearing costumes of the past, a skit by the youth, singing, special music, and message by J. Courtney Selvy, pastor. The services will conclude with dinner on the grounds.



Carmel Church, Monticello, will have an Old Fashioned Thanksgiving Sunday, Nov. 19.

Sunday School will be at 9:45 a.m. with a worship service at 11 a.m. This will be followed by the annual churchwide harvest dinner at noon.

When lunch is over, an Old Fashioned day celebration will be held. Since this year is the 80th anniversary of the church, anyone may wear clothes originating from the early 1900's. The afternoon will include fun, games, gospel singing, children's activities, and other events. Sammy J. McDonald is pastor.

The GAs, Acteens, and RAs of Mantee Church had their recognition service, "In His Name — Reach, Teach, Touch," on Oct. 1. (Paul Miller is pastor.)

Pictured: GAs (top) — Row 1 (l to r) Randee Barnett, Danna Stone, Jennifer Womack; Row 2 (l to r) Hazel Forrester, leader; Laura Stone; Rebecca Barnett; Joyce Hudspeth, leader.

Acteens (middle) — Row 1 (l to r) Buffie Jennings, Paige Harrington; Row 2 (l to r) Pauline Neal, leader; Beth Womack; Anita Harrington; Ann Stone, leader; Row 3 (l to r) Jada Neal, Jennifer Brand, Emily Harrington.

RAs (bottom) — Row 1 (l to r) Cole Norman, Morgan Clark, Bradley Chandler, William Carpenter, Terry Winkles, Richard Sullivan, Ed Bart Carpenter; Row 2 (l to r) James Lee Carpenter, Duke Carter, Landon Clark, Taylor Gibson, Chris Chandler; Row 3 (l to r) Robbie Harrington, leader; James Carpenter, leader; Sam Stone, leader; Ed-die Norman, leader (not pictured); Scott Harrington, leader.



Harrisville Church, Harrisville, moved into its new sanctuary on Oct. 9 and on Oct. 8, they burned the note. Pictured, from left, are Wayne Leming, chairman of the building committee; James Harris, chairman of the finance committee; Mrs. Julie Harris, church treasurer; and Kenneth Barlow, chairman of deacons; Dennis E. Allen is pastor.

Line Creek Church, Morton, will have Harvest Day, Nov. 19. Sunday School will be at 10 a.m. and church at 11 a.m. Dinner on the grounds served at noon. James Chandler, Hopewell, former pastor, will be guest speaker. No night services will be held. Cemetery committee will meet at 1 p.m. Tim Robertson is pastor.

First Church, Tchula, will have Harvest Day, on Nov. 19 at 11 a.m. Sunday School will be at 9:45 a.m. Dinner will be served in fellowship hall at noon. James Young, Clinton, missionary to Bangladesh, will be guest speaker. Ladell Blanton is pastor. There are no night services.

First Church, Potts Camp, will have Harvest Day and dedication of its education and recreation buildings, Nov. 19. James Travis, Blue Mountain, will be the guest speaker at 11 a.m., and Don Stanfill, Oxford, will speak at 1:30 p.m. The demonstration offering goes for the indebtedness. G. Wiley Gann is pastor.

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John records vision of the victorious Christ

By Billy R. Williams

Revelation 19:11-16; 20:11-15

There is a dual emphasis within the focal passage for this week — the emphasis of victory in Rev. 19:1-16 and the emphasis of judgement in Rev. 20:11-15.



Williams

The vision which John beheld as recorded in 19:11-16 leaves no doubt as to the final triumph of the risen Lord. The defeat of the Antichrist (the beast) and his forces, which has been anxiously anticipated in the preceding chapters, is assured with the Second Coming of Christ. He appears from heaven as a mighty warrior astride a white horse ready to do battle with the beast and the false prophet (vs. 11). The "white horse" symbolizes Christ's anticipated victory. His title, "Faithful and True," testifies to his ideal character, for in Christ faithfulness and truth find their utmost expression.

To Christians suffering at the hands of wicked men, it is encouraging to know that Christ comes to do battle for the right (in righteousness he doth judge and make war). His eyes are likened to a "flame of fire" (vs. 12), suggesting that nothing can be hidden from him. On the head of the victorious Christ there

UNIFORM

are many crowns to show that he is the lord of all the kingdoms of the earth (vs. 12). John saw that Christ had a name written which was known only to himself. This unknown name is suggestive of the fact that there is a spiritual character about Christ which is incomprehensible to human beings. As Barclay states, "... there remains in him the divine mystery of the Incarnation which is beyond our understanding, and before which we can only worship and adore."

He was clothed with a robe dipped in blood (vs. 13a). Some have suggested that this blood is that of martyred saints, while others see this as the blood of the Lamb's foes. However, since the battle had not yet occurred this would seem to be Christ's blood, for it was by the shedding of his blood that the victory over sin and death was accomplished. However, whether the blood of Christ, the blood of his enemies, or the blood of the martyred saints, it was a symbol of his triumph. Then there comes a reference to another name — "the Word of God" (vs. 13b). This title was used by John in the prologue of his gospel. There, as here, it meant "the open manifestation or revelation of God." Jesus Christ is the embodiment of everything that God has said and promised. In him every word of God comes true.

John beheld that Christ was followed by the "armies of heaven" (vs. 14). This picture is suggestive of not only the angels spoken of in Matthew 25:31 but also the risen saints in Rev. 7:14. Whatever the case, there is no mention of weapons or action on their part against the foe. There is no need — for the victory against evil will be won by their leader alone. John noticed a "sharp sword" which issued from Christ's mouth against the enemy (vs. 15a). He will come against the foe in these final days in the supernatural power of his word. He spoke the world into existence and will have no problem in speaking evil out of existence.

He will likewise rule with a rod of iron (vs. 15b). Whether this depicts a shepherd's staff or a king's scepter, it denotes a power which cannot be resisted. The messianic prophecy foretold by the psalmist (2:9) is now fulfilled, for Christ is pictured as tramping out the grapes to produce the wine of the wrath of God which his enemies must drink to their doom (vs. 15b). John is left with no doubt about who is the supreme ruler, for written on Christ's clothing for all to see the title (a name) — "King of kings and Lord of lords" (vs. 16).

From the scene of victorious battle on earth, there is a shift in Rev. 20:11-15 to a scene of judgment in heaven. The fading character of this world is vividly portrayed as heaven and earth flee from the God who sits on the great

white throne (vs. 11). The identity of those who stand before the throne is debated. Some interpreters maintain that this scene is a general judgement whereby all men stand before God to be judged. Other commentators maintain that only the unredeemed will stand in judgement before the great white throne. Whatever the case, no one will be too insignificant or too important to be excluded (vs. 12a).

The basis of the judgement is two-fold. First, there is the book of records, the book in which humanity's deeds are recorded (vs. 12). Second, there is the "book of life" wherein is recorded the name of every redeemed person (vs. 12b). If one's name is written in the Lamb's book of life, then he will not be judged out of the book of records. However, if one's name is not found in the book of life, then that person will be forced to face the recounting of his deeds and the subsequent judgement of those deeds. No one will escape this judgment, for even death will give up its victims (vs. 13). Those whose names are not found in the book of life will be cast into the lake of fire (vs. 15). Most important to the believer is that man's final enemies — death and Hades — will be cast into the lake of fire. The awful fate of the unbeliever should be an impetus to every Christian to share the gospel with lost friends and family members with renewal zeal.

Williams is pastor, First, Gautier.

Jonah's problem: overcoming self-centeredness

By Randall L. Von Kanel

Jonah 3:10 to 4:7, 10-11

The call of the Christian life is a call to do the will of God. Pride and self-centeredness are barriers that seek to rob us of the joy of giving our lives for the glory of God and the good of others. The central truth of this lesson from Jonah is that "self-centered attitudes hinder us from carrying out our missions task." In our commission to be involved in mission activity, we must adopt the attitude that "nothing can be more important to us than Christ" (Willis). Our



Von Kanel

lives as believers must revolve around the Lord Jesus and his will for us as the central focus of life.

Jonah is a memorable Bible character. Though we are inclined to recall the miracle of his being swallowed by a fish, we must not overlook the missionary lesson of his story that far outweighs the logistics of how he got to Nineveh. In Jonah 1:1-2 and 2:1-2, God called

LIFE AND WORK

Jonah to deliver his message to the people of this pagan city. Jonah was to be a missionary of God to those outside the covenant community. Our lesson focuses on Jonah's self-centered rebellion and subsequent bitter spirit in the face of God's call to the missions task.

We must keep in mind throughout this study that Jonah did perform his missionary duty in going to Nineveh and proclaiming the message of judgment. His obedience came after an initial period of running from the Lord. Why did he run from God? Why would he flee from the task of preaching judgment on this wicked city, an enemy to Jonah and the people of Israel? Was it not that Jonah knew his message might lead the hearers to repentance?

In Jonah 4:2b, Jonah confesses his belief in "a gracious and compassionate God." Jonah was not afraid of Nineveh, but, in the self-centeredness of his nationalistic pride, Jonah was afraid that God would deliver these pagans. He had lost his sense of mission in being a member of the covenant community. Israel had

so coveted her special relationship to God that she had ignored her reason for being in that relationship. She had forgotten her calling to be a missionary nation.

In 3:10, Jonah's fears came true as God showed mercy in the face of Nineveh's repentance. God had sought through his prophet a cause for sharing the people. His "repenting of the evil" is seen as an evidence of his compassion and mercy on those who respond to genuine faith and repentance. Our repentance is met by God's "repentance" toward us in grace and mercy.

Jonah responds (4:1-3) to God's initiative of forgiveness with resentful bitterness. Still thinking of himself and his desires, Jonah pleads for God to take his life. Hobbs notes that Jonah "believed he had betrayed his own nation, that he would be branded as a traitor." He missed the enjoyment of his successful mission endeavor as he bottomed out in the misery of his self-centered pride. Again, Jonah was thinking only of Jonah, not of the thousands of lives who were saved.

In verses 4-7, God prepared Jonah to learn a lesson about self-centeredness. Addressing Jonah's right to be angry, the Lord prepared a

gourd plant as an object lesson in values. The gourd provided Jonah some welcomed relief from the sun in the heat of the desert day (v. 6). Then, a "worm" was prepared by God to destroy the gourd (v. 7). As Jonah reacted in anger over the loss of the gourd (v. 8), God asked (v. 9 NIV), "Do you have a right to be angry about the vine?" With an affirmative response from Jonah, God then proceeded to point out Jonah's selfish concern for his own convenience, not with the welfare of a plant (v. 10). He contrasted Jonah's selfish concern for the death of a plant to God's loving concern for a city of 120,000 persons.

The mind of Jonah is still with us today. We must be ever on guard against a self-centered spirit that would rob us of our joy of participating in missions. When nationalistic pride (or even neighborhood ethnic rivalry) or personal conveniences stand in the way of obeying the will of God, we must repent and look to Jesus. When we are more concerned with ourselves than the Saviour, we can be certain to miss out on the joy of service.

Von Kanel is pastor, First, Hattiesburg.

The source of Paul's gospel — by revelation of Christ

By R. Raymond Lloyd

Galatians 1:1-2, 6-19

Galatians can well be labeled the most dramatic statement of justification by faith alone, and the vindication of liberty from the



Lloyd

law, to be found in the New Testament. Lenski terms it, "the grand arsenal which is stocked with weapons that assure victory in the ceaseless battle for the central truths of the gospel."

It was written as a defense against the teachings of the Judaizers who strongly propagated the idea that if Gentiles were going to be saved, they had to become Jews

first. They claimed two things: one, grace through faith alone was insufficient to save — strict adherence to the law of Moses was absolutely essential; and second, that Paul was not a true apostle and therefore, had no right to proclaim the gospel (Cf. Acts 1:21, 22 for the basic definition of an apostle). To counteract this heresy, a militant Paul comes out with his sword flashing. The message of Galatians is needed just as much today as in Paul's, for our generation needs to be reminded that salvation comes solely through "personal submission to a living Saviour rather than through subscription to a dead creed" (Vaughn).

BIBLE BOOK

Salutation 1:1-2. While following the general pattern of greetings in letters of this time, in no letter does he describe his commission with such fullness as here. His enemies deny his apostleship. He emphatically and uncompromisingly asserts it. While to Paul it was clear that he was an apostle (one sent with a commission) of Jesus Christ, some refused to recognize it because he did not meet the proper criteria. What mattered to Paul was not whether he had known Christ in the flesh or not, but the fact that the risen Lord had appeared to him (1 Cor. 9:1), and that his apostolic commission had come from God himself.

Then he describes it with a double negative: "not from men" (any group, i.e. Jerusalem apostles), "neither through man" (any single human being who might have authenticated whether he was in agreement with the teaching of other apostles). He follows the double negative with a double positive: "by Jesus Christ and God the Father." Paul is here showing that his apostleship and that of the others have the same authority.

Who were the Galatians? This is probably a reference to the Roman province, and the church may have included those established on the first missionary journey (Cf. Acts 13-14). If

so, it may well be the earliest of Paul's letters, dating about 49 A.D.

The only gospel 1:6-9. Instead of traditional words of thanksgiving for his readers, Paul can wait no longer to share the burden of his soul. "I marvel" (astonished, dumbfounded) that so soon since you have been converted you are in the process of moving away (present tense — not complete — Paul hoped to change their direction) from God. Their defection was not from him, but from God (vs. 6B). They have deserted the gospel of grace for "another gospel" (vs. 6c). Then he corrects himself by saying that the other teaching has no good news in it. There is only one gospel of Jesus Christ. Anything else is a perversion of it. And they who promote such are only trying to "trouble" (confuse, throw into disorder) you.

If one adds anything to the gospel of grace, i.e. the legalistic demands of the Judaizers. Then Paul says he ought to be cursed. Such a deviation from the truth is so evil that such an advocate ought to be "cut off from the Messiah and his people and from all participation in the benefits he brings." It is not Paul's personal prestige that is at stake. It is the essence of the Gospel itself. There is only one true gospel — Christ's — and it is unchangeable! Should not this behoove every believer to know and practice sound Christian doctrine? Have we not failed in recent years to well equip our people doctrinally?

The divine origin of the gospel 1:10-12. In vs. 10 Paul responds to those who charge that he is a "man pleaser." With great indignation Paul repudiated their implied accusations, and states that while his pre-Damascus Road experience might have been to gain the favor of men, now as a Christian, his all-consuming passion was to serve Christ.

Paul tells how like his apostleship, the gospel came to him, not from man, but from God. Four assertions are made about the gospel: "not according to man" (man is not its standard); "neither received it of man" (man was not the source of it); "neither... taught it" (not by human instruction); "by revelation of Jesus Christ" (probably reference to Damascus Road experience when Christ was revealed in his true nature).

The gospel received by Revelation 1:13-17. He now narrates the story, already familiar to them, of his conversion. Perhaps the most promising young rabbi of his day, he recognizes that the change in his life was solely by the grace of God. He traces everything directly back to God who broke in upon his life and revealed Jesus in his true character as the Son of God (vss. 15-16a). And it was for a specific purpose: "that I might preach him among the heathen." Is not this the real purpose in what God in Christ has done for every believer — you and me?

Lloyd is pastor, First, Starkville.

THE VILLAGE VIEW

The Baptist Children's Village

Paul N. Nunnery, Executive Director

P. O. Box 27,
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ACCREDITED



Gifts of Honor and Memory

A portion of the Village View is allocated each month to a list of Gifts of Honor and Memory. Many groups and individuals elect to pay tribute to others through this sensitive, meaningful and helpful medium. This feature is hopefully designed to further honor, with taste and respect, those who are and have been special to our special friends.

August 1, 1989 -
August 31, 1989

MEMORIALS

Mr. & Mrs. W. Paul Waldrup
Mr. & Mrs. Trenton H.
Waldrup
Earl Brewer Wall
Mrs. Lorena B. Newman

Mrs. Inez B. Waller
Ms. Katherine T. Collins
Mrs. Annie Warren
Mr. & Mrs. J. L. Knight
Mrs. Bonnie Watts
Ms. Mary A. Ledbetter
Miss Alice Webb
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Mr. Carl Weller
Faithful Workers Sunday
School, Oak Forest BC

Fred White
George Howell
Mr. & Mrs. C. S. Richardson
Mrs. Thelma Hopson
Dr. E. L. Whitfield
Mr. & Mrs. Marvin Alford
Mr. & Mrs. Jack Clanton
Edna Weathersby & Kay
Garrett

(To be continued)



Residents of The Children's Village join our Board of Trustees in a cordial welcome to Rev. Ronny E. Robinson and his family as they join our staff family by moving to their home on our India Nunnery Campus. "Brother Ronny" will succeed retiring Executive Director Paul N. Nunnery on January 1, 1990 and the staff is already at work with him, orienting him to his new assignment and assisting him and his family in adjusting to the monumental responsibility which will soon become his.

In October, our Department of Social Service hosted an informal reception on the central campus, affording the Jackson-area staff opportunity to greet Rev. Robinson, renew friendship with him and extend a personal welcome to our group. Our Executive Assistant, Henry M. Glaze has transported him to each of The Village five out-of-Jackson campuses and Group Homes, introduced him to staff and children at those locations and further acquainted him with this agency's extensive relationships.

In commenting upon the action of the Board of Trustees in naming Rev. Robinson to succeed him, current Executive Director Nunnery has said, "Because his work and ours has been so closely related, my staff and I have had the good fortune of working and cooperating with Ronny Robinson for almost 20 years. In my judgment, it will therefore be exceptionally easy for him to assume the duties of this office among a staff which already knows and respects him, not only as an active Village Trustee for 8 years, but more importantly, as a dedicated friend and counselor to troubled Mississippi children. I applaud the Board's selection of him to be my successor and look forward to cooperating with him and supporting him without reservation during early 1990, in what I believe will become a smooth and fruitful transition. With gratitude and enthusiasm, I endorse the Board's selection."



Village appoints Jerry Jackson director of public relations

Rev. Jerry M. Jackson has been appointed Director of Public Relations at The Baptist Children's Village effective November 1, 1989, to succeed Dr. Kermit D. McGregor who resigned to accept the pastorate of First Baptist Church in Mendenhall. Rev. Jackson has been a full-time Associate in the Village's Department of Public/Church Relations since November 2 of 1987, in which capacity he has discharged major responsibilities in every area of the agency's public information and education program. The department which Rev. Jackson will now supervise is responsible for the scheduling of appearances by Village staff in local churches and church-related organizations; the preparation, assembling and dispatch of bulk mail which publicizes every Village offering appeal; relationships with local congregations serving as host-churches to Village residents; and a major role in moral and spiritual counseling and the direction of two services of worship each week on the agency's central campus near Jackson. As he assumes the directorship of his department, Rev. Jackson will continue, as his first responsibility, his role as a spiritual counselor to, and campus Chaplain for young people who reside on The India Nunnery Campus.

In announcing the appointment, Executive Director Paul N. Nunnery stated, "We are fortunate and even blessed in being able to avail ourselves of the immediate and gifted services of Jerry M. Jackson in the continuance, without interruption, of one of the most important facets of our staff obligation, reporting, informing and accounting to Mississippi Baptists on our stewardship in this sensitive mission. His knowledge of our program, his experience as a public speaker and a minister of the gospel, and the extensive service he has already rendered in Village public relations enables us to fill the void which we would have otherwise experienced through Dr. McGregor's departure from the staff. Jerry Jackson is an attractive and talented preacher, he is one of our more popular staff members with Village young people, and in every respect, he is qualified to represent this ministry to Mississippi Baptists with credit."

Rev. Jackson served as pastor of Mt. Vernon Baptist Church in Lauderdale County, as pastor of New Prospect Baptist Church in Lincoln County, and as an Associate Pastor at Van Winkle Church in the city of Jackson before undertaking Village duty. Together with his wife, Jackie, the Financial Secretary on the Village staff, and his daughter Jamie, he resides in the metropolitan Jackson area where he and his family are active members of Morrison Heights Baptist Church in Clinton. He was licensed and ordained to the gospel ministry by Arrowood Baptist Church in Meridian. He is a graduate of Mississippi College, from which institution he will shortly receive a Master's Degree in Counseling and he has been afforded extensive training in public relations and development for child care agencies since joining the Village staff.

The Children's Village cordially invites Mississippi Baptist churches to call or write "Brother Jerry" when he or some other qualified staff member of his selection may be allowed to speak on behalf of the Village ministry to church services or to meetings of church-related organizations.



95 years of service

Washington County Association, Greenville, during its annual meeting, honored five of its associational leaders for their many years of service. A plaque was presented in appreciation for faithful service to five (left to right): Roy D. Raddin, director of missions — 10 years; Kenneth Forbus, clerk/treasurer — 30 years; B. M. Oglesby, Brotherhood director — 25 years; Helen Nicholson, mission VBS director — 20 years; and Carolyn Gilder, WMU director — 10 years. This is an accumulative total of 95 years of service to the Washington County Baptist Association. According to Paul Harrell, state Brotherhood director, Oglesby's service is a record for associational Brotherhood directors in the state.

Billy Graham receives star on Hollywood walk of fame

HOLLYWOOD, Calif. (EP) — Evangelist Billy Graham received the 1900th star on the Hollywood Walk of Fame in a special ceremony in front of Mann's Chinese Theatre on Hollywood Boulevard Oct. 15. Graham is the first clergyman to be honored for his preaching ministry throughout radio, television, and film.

When Graham was first approached for the honor a number of years ago he declined, saying he couldn't think of a biblical reason for his name to be displayed with a group of entertainers. Since then, he says, he has come to know religious people among the entertainment community, and has reflected on instances in the Old

Testament where God's people were told to observe a ceremony or make a pile of stones to remind future generations of a particular event that demonstrated the power of God to change lives.

"When people walk along here, I hope somebody will come and say, 'Who was Billy Graham? What did he stand for?'" Graham said. "Perhaps a child will ask his parents or grandparents and they will tell him that he was not a celebrity, not a star, but a simple preacher of the Gospel and that they might explain the Gospel to him and that many might find Christ in that."

Baptist spared in plane crash

TEGUCIGALPA, Honduras — A Honduran Baptist flight attendant survived the Oct. 21 crash of a commercial airplane carrying 146 people. The plane plowed into a village near the Tegucigalpa, Honduras, airport. The flight attendant, Nizia Umansor, was one of 14 survivors, including the pilot, copilot and another flight attendant. She suffered burns and fractures.

Fernando Vega, fiscal adviser for the Honduras Baptist Convention, was scheduled to be on the plane but changed his plans. "Nizia's family is very thankful and feels it was only by the grace of God they still have her," said Southern Baptist missionary Carl Rees in Honduras. "And we're thankful that Fernando changed his plans about coming back home." No one in the village died in the crash. The plane narrowly missed home.

Southern Baptists complete project in Mongolia

By Michael Chute

ULAN BATOR, Mongolia (BP) — Four Southern Baptist teachers have completed a pilot project in Mongolia to help the country in its five-year plan for 1990-95 to expand English-language instruction in primary and secondary schools.

The Mongolian government, which is seeking increased relations with Western nations, asked Cooperative Services International, a Southern Baptist aid organization, to help design English curriculum and train its English teachers.

"They want us to help them train their Mongolian teachers," said Jack Shelby, CSI's Hong Kong-based administrator. "They don't want a lot of foreign teachers, and this is not likely to ever be a big program."

Japanese also is being taught in the state university.

CSI also might help Mongolia in the medical, agricultural and manufacturing fields, Shelby said. But he reiterated that the programs are likely to be small because the government emphasizes teaching its own people to train other Mongolians.

Korean killed in traffic mishap

SEOUL, South Korea — South Korean Baptist leader Lee Sang Aup, 42, died Sept. 27 from massive head injuries several days after he was hit by a bus as he crossed a downtown Seoul street. The accident occurred Sept. 23 when a city bus veered across a double yellow line and struck Lee, who was crossing in the other lane.

An 11-year employee of the Church Development Board of the Korea Baptist Convention, Lee was responsible for training churches in MasterLife discipleship programs, evangelism and stewardship. Lee was a graduate in religious education of Southwestern Seminary in Fort Worth.

Homecomings

Swiftwater, Greenville: Nov. 19; Sunday School, 9:45 a.m.; worship, 11 a.m.; guest speaker, former pastor Gene Foshee, Isola; covered dish luncheon in fellowship hall; singing in afternoon; no night service; interim pastor, James Smith.

Devotional

The call to discipleship

By Russell Bush, Jr.

It is a call to salvation.

If any man will come after me, let him deny himself, and take up his cross, and follow me (Matt. 16:24).

The call to discipleship is far more than the call to salvation. However, it is the initial step. The biblical order in the words of Jesus are: (1) Go make disciples, (2) Baptize them, (3) Teach them to observe. Some people separate salvation from discipleship, but I do not find that distinction in scripture. Only saved people can be disciples and disciples are only those who are saved.

It places Jesus before family.

If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple (Luke 14:26).

The terms of discipleship call for the strongest commitment. Consider the dear names listed. We often hear someone say, "Blood is thicker than water." By this we mean that family ties are the strongest of earthly relationships. Yet, this is a clear call to place Jesus before family.

It places Jesus before self.

This term of discipleship calls for the most determined commitment. Self-preservation is said to be one of the highest laws of nature. In the scripture quoted above, Jesus demands such commitment. Jesus clearly says that if we love family or self more than him, we cannot be his disciple.

It places him before all things.

So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple (Luke 14:33).

Think of it! Such terms seem to be unreasonable. The scriptures quoted are not ambiguous. They cannot be misunderstood. Too many people have tried to come to Jesus on lesser terms than these and never did find the salvation they were looking for.

A little boy once asked me what to tell the preacher when he went to the front during the invitation. I told him to tell the preacher that he had decided that he loved Jesus more than anything or anybody in all the world. He looked at me and said, "Well sir, it will be a long time before I do that." I then said, "Well sir, that is just how long it needs to be before you go forward."

These are not my terms, but His.

It is a continuous commitment.

No man, having put his hand to the plough, and looking back, is fit for the kingdom of God (Luke 9:62).

Endurance is the test of reality.

Bush is pastor, Main Street, Hattiesburg.

Mississippi Baptist activities

Nov. 19-22 Foreign Missions Study (WMU Emphasis)
Nov. 23 Thanksgiving Day

Staff changes

Hebron Church, Grenada, has called Stephen John Huber as pastor, effective Oct. 22. Huber, a native of Shreveport, La., has served Plank Road Church, Slaughter, La., and Shivers Church in Simpson Co. He received his education from Louisiana State University, New Orleans Seminary, and Southeastern Seminary.



Huber

Ruleville Church, Ruleville, has called Jackie Cooke as pastor. Cooke, born in Lambert, graduated from Northwest Jr. College, Mississippi College, and Mid-America Seminary. He graduated from the United States Army Chaplain Officers Basic Course in 1981 and the advanced course in 1985. Cooke was ordained by Crowder



Cooke

Church. Cooke moved from North Columbia Church in Columbia.

Herschel Sullivan has resigned as youth director of Diamondhead Church, Gulf Coast.

W. D. Mendum Jr., a native of Forest and graduate of Mississippi College and New Orleans Seminary retired after 38 years in the pastorate. He is a veteran of the U.S. Air Force and Army and more recently has worked with the Georgia State Department of Corrections. The Mendums will make their home at 97 Robertson Ave., Tallapoosa, GA 30176.

Baptist Record

11-16
291
005-OTM BAPT HISTORICAL SU 00
SOUTHERN BAPT HISTORICAL SU 00
901 COMMERCE ST SUITE 401
NASHVILLE TN 37203

Box 530, Jackson, MS 39205

November 16, 1989

SCRAPBOOK



Shining star

Without you Lord, there'd be no joy,
No life of happiness.
I'd never, never, hear you say,
"My child, you've done your best."
So, Lord, because I know you're true,
And all you say you are,
I want to be a "Shining Star"
To win some soul for you!
So help me shine both day and night
And never, never dim,
That your true love will beam afar
To give you one more star!
Anne B. Dodge
Brookhaven

"They that be wise shall shine as the
brightness of the firmament; and they
that turn many to righteousness as the
stars for ever and ever." — Daniel 12:3

A prodigal's prayer

LORD

In the shelter of Your strength,
In the quiet of Your Love,
Let me be led
and rest,
Until I am renewed
unto usefulness
again.

Mend the brokenness of my life.
Make new the dreams I once had.
Give beauty for ashes,
and restore the years
the locust ate away.

Bring me to a new beginning
in which old things are passed away,
and all things are become new.

Praise You, Lord.
Thank You, Lord.
I love you, Jesus. Amen.

—Jimmy Martin, pastor
Elam Church,
Coffeeville

